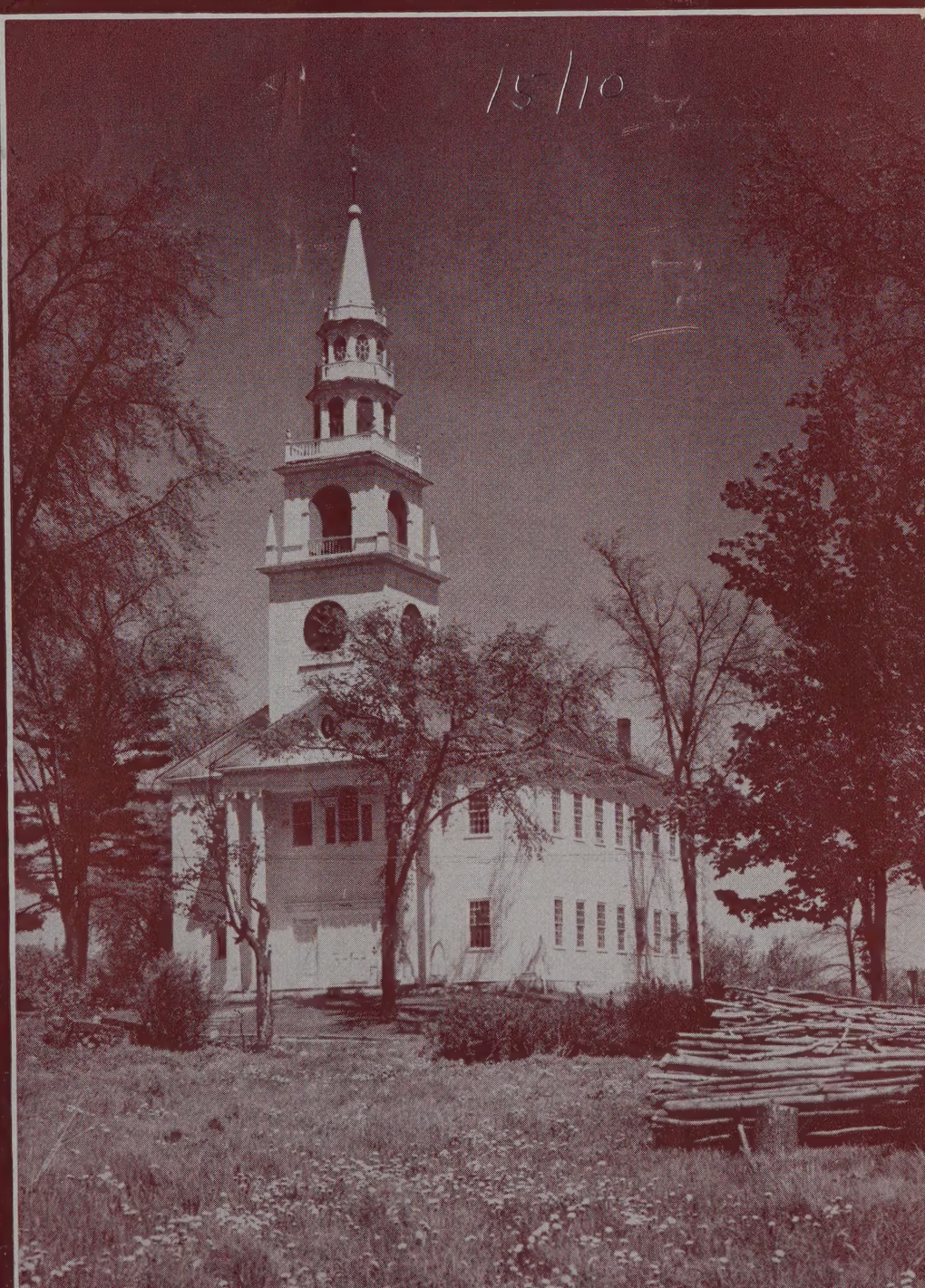
The Pastor

JUNE ◆ NINETEEN AND FIFTY TW



The Pastor

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COVER: Shown on this month's cover is a view of a church in Fitzwilliam, New Hampshire. The photograph is by Samuel Chamberlain, Marblehead, Massachusetts.

Features

Letter from a British Pastor—*John Bishop* 1
Freedom—A Dangerous Necessity—*R. Benjamin Garrison* . . . 2
The Immorality of Pacifism—*W. Maylan Jones* 4
Slants on the Religious—*Richard H. Rice* 22

Liturgy

The Hope of One Church—*James W. Kennedy* 6
Church Unity Through Worship—*David A. MacLennan* 8
Whitsuntide Preaching—II 10

Pastoral Work

The Church and the Funeral Home—*Charles S. Forrester* 12
The Counselor's Workshop (Marital Trouble)—*Wayne E. Oates, George A. Warmer, Jr.* 14

Homiletics

Take Courage (sermon)—*Lloyd A. Duren* 18
Enlisting Good News Bearers—*E. Jerome Johanson* 20

From the Practical Parish

What the Bulletin Ought to Do—*Webb B. Garrison* 23
An Organ for the Church—*Howard L. Stimmel* 25
The Idea Forum 27

Your Right to Say It

Letters to the Editor 28

Preview of Methodism

The Methodist Program for *June*, *July*, and *August* 30

Adventures in Books & Ideas

The Fountain 32
Current Literature on Pastoral Care—*Carroll A. Wise* 33
Pastor's Reading Guide—*John W. Branscomb, Emile Cailliet, E. G. Homrighausen, N. C. McPherson, Jr., Carl Michalson* 36
Reviews—*Allen Cabaniss, William R. Cannon, J. Edward Carothers, H. S. Coffey, S. MacLean Gilmour, Norman Victor Hope, Robert White Kirkpatrick, Richard H. Rice, Mims Thornburgh Workman* 40
Books Briefly Noted 46

Monday Morning

What Kind of Pastor?—*Franklin C. Hubbard* 48

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ttter from a British Pastor

By JOHN BISHOP

E first Methodist service to be sed in Britain came from Wes- Chapel, City Road, on New s Eve. It was the Watch Night e which is held in all our hes during the last hour of the

ver before in the history of Brit- Iethodism has a minister con- d a service which could be seen eard by so many people at one and to add to the number must listeners in your country, as the version of the service was sent n an overseas programme. The ncer described before the serv- egan the place which Wesley's l holds in Methodist minds ghout the world.

ere was a combination of his- l appeal, spectacular interest, music, and persuasive preaching. evision services maintain this Methodism can feel it can grasp ew opportunity with confidence. ritish Broadcasting Corporation ing slowly in introducing re- s programmes. False steps might al, but the medium is here and ll grow. Methodism has tri- ed over much, and surely it can r means of accepting the fresh nge that TV presents.

ACCORDANCE with the resolve e World Methodist Conference ford the year 1952 is to be one ritual preparation for an evange- advance on the part of Method- verywhere, and the year 1953 the advance itself. The Leaders' ng, which is the supreme spir- court in our local churches, is to consider ways and means of g in this great enterprise. A er of admirable writings called Parish Pamphlets have been by the Epworth Press.

first two are by W. E. Sang- one is a most searching self-ex- tion entitled "A Spiritual -Up" and the other outlines ve Ways of Evangelism." These are personal evangelism, evangelism by preaching, by team witness, in the open air, in the factory, by means of film and the press, letter evangelism, house party evangelism, evangelism by visitation, through the home and in the great mission campaign.

Preparations are now in hand for a worthy celebration of May 24, Wesley Day, and the day following as Aldersgate Sunday, for which a special order of service has been prepared by the International Historical Society. In my own circuit we are having a historical play: "John Wesley, Glimpses of the Life and Work of a Great World Citizen," written by H. J. Ivens, in the afternoon of May 24, and in the evening a Festival of Praise with the united circuit choirs leading in a programme of Methodist hymns.

A VERY challenging newsletter is being used in the York and Whitby District to prepare the ground for new evangelism in 1953. Four "concentrations" are set before the churches, and worked out in detail, concerning the need for: (1) a new sense of reverence in public worship; (2) a teaching ministry about fundamentals; (3) the seeking out and training of new lay leaders; and (4) the multiplying of "home circles" or house fellowships based on Bible study.

DONALD SOPER recently celebrated the twenty-fifth anniversary of his open-air meetings held every Wednesday on Tower Hill near the Tower of London. In the dinner hour he addresses a great crowd every week, and it is a remarkable fact that only five times in all those years has the rain been so bad that the meeting could not be held. "When I began," says Soper, "I believed what I still believe, that the cornerstone of the Christian life and hope is the question of peace, because peace is the only issue." Many of the hecklers at Soper's meetings have become church members and others have come to him for help with their personal problems.

GRAVE concern has been felt at the news that in 1951 there was a net loss of 3,219 full members and 1,737 junior members. For the last three years there has been a small but definite increase in our membership; and we hoped that the decline which had been noticed for some years had at last been arrested. The column in the annual returns that is particularly distressing is that headed "ceased to meet," with its total of 13,379. Our president has said that we need to put to ourselves two basic questions:

1. Were those who entered our full membership fully dedicated to the Lord Jesus Christ as their personal Saviour; and were they fully instructed in the meaning of their faith?

2. How have they been shepherded since?

LET US end this letter on a more cheerful note. Our Missionary Society is able to report that our income last year has, for the first time, passed the £700,000 mark.* The home church has made a valiant response to the appeal for a substantial increase in giving to meet the rising costs of the work overseas.

The General Fund total was £510,885, and the Women's Work £192,037, making an increase on the previous year of £4,487. In addition to this, £5,560 was given to the Indian Famine Relief Fund and £4,197 for the relief of distress in Jamica caused by the hurricanes of last year. These figures show that a new sense of the importance of our task has come to missionary workers and congregations alike.

(The author is a Methodist pastor. His address is 29 Heath Road, Stockport, Cheshire, England.)

* At the present rate of exchange, £1 equals $2.82.

Freedom--A Dangerous Necessity

EMERSON once wrote, "The virtue in most request is conformity . . . Whoso would be a man must be a non-conformist" (Essay on "Self-Reliance"). These words are even more apropos today than they were when the New England sage penned them. They are timely, perhaps even timeless. They are dangerous, but also valuable. The danger is that we will not examine critically what it is to which we are conforming or refusing to conform. The value is the insistence that men as *homo sapiens* are not so important as man as *man:* whatever he may share with the lower species, it is not as species that he is distinctive, but as individual. Conformity thinks in terms of species; nonconformity, of individual. We will always have to contend with man-in-the-mass, ambivalent and ambiguous. But that contending will be successful only insofar as we recognize that it has been man-*against*-the-mass, man the individual, who has caught the sparks from heaven and transformed them into creative power: not Pasteurs, Einsteins, and Christs, but Pasteur, Einstein, and Christ.

I

It is possible, though one can hardly see how, that we do not recognize how pernicious has been the effect of the demand for conformity upon the health of the bodies religious, politic, and economic. We are not surprised when a Roman monsignore says, commenting upon a survey of religious beliefs and attitudes among students, "A survey to recognize differences in their attitudes has no validity in the Catholic Church. If students do not believe alike, then they are not Catholics" (quoted in *Time*). But similar totalitarian impulses within Protestantism often pass *incognito.* Is it not significant that the word *heresy* comes from a root meaning "to choose"—a phrase for which authoritarianism has no space in its dictionary? It knows only "submit." This is true whether it be the authoritarianism that insists upon a particular mode of baptism or a particular formulation of the faith experience. It is, of course, the rigidity of dogma, not dogma as such, which is objectionable here. The religious conformist agrees with Emerson's words but not his spirit: "The virtue in most request is conformity." The religious nonconformist sings with John Wesley, "Though we cannot think alike, may we not love alike?" (From sermon on "Catholic Spirit.")

This bugbear of foolish conformity has poisoned the bloodstream of the body politic too. At the close of the last war German judges were imprisoned by the allied courts for having accepted clandestine evidence submitted by the secret police. Now U.S. courts have ruled that our secret police, the F.B.I., may use just such secret evidence as testimony.

We are being constantly called upon to preserve the health of the body economic by making sure that its diet consists of the vitamins of a purely "American Way." No one has done much to clarify what this means. We are at the mercies of the doctrinaire "liberal" who would foist upon us some nebulous planned economy which includes everything in the planning except economy. But we are also at the mercies of the equally doctrinaire businessman who insists that his "way" involves "free enterprise" (meaning, often, uninhibited enterprise).

Hence we are reduced to the absu
ity of conformity. So one Method
conference thrusts upon its applica
for entrance a promise that they w
be proper and polite in any criticis
they might some day want to ma
of the church. So a famous, or rat
infamous, ex-congressman-prisor
actually says that anyone who cr
cizes the loyalty probes of a congr
sional committee is "disloyal." So
public schools are attacked as "
cialistic" because textbooks point
that the post office system is own
and operated by the people.

II

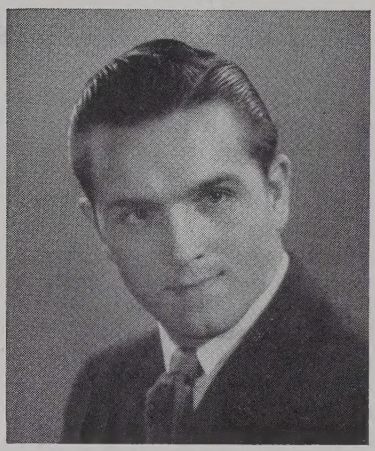
The fact that we do not agree o
workable definition of freedom is
once a cause and a symptom of
dilemma. A few brave souls, l
Archibald MacLeish, are restating
today's terms the Jeffersonian c
cepts of freedom, fully aware all
while that, to the uncritical, these c
cepts easily drop their democra
garments and become naked licen
That this really American tradition
being stated in the face of such
centious dangers is all the more cre
to its defenders. MacLeish has point
out how we are moving slo
Pravda-ward by redefining freedom
terms of the right to think as
majority deems safe, rather than
right to think, period. This is dang
ous, for, as he says, "If freedom
come to mean something less th
freedom in the general mind, it
come to mean the opposite of fr
dom." [1]

On the other hand, some of th
who have seen the incipient dan
of license in this view have capi

[1] *Atlantic Monthly,* Nov., 1951, "To M
Men Free," p. 30.

ıealthy society men will defend freedom even at the risk of some abuse is sacred right, asserts the pastor of Bishop Janes Methodist Church, Basking Ridge, N. J.

By R. BENJAMIN GARRISON



to the temptation to make free- something less than itself. Hence, rt K. Carr, in a scholarly jour- ays: "Liberty, too, must be lim- n order to be preserved." [2]

the one hand, we have the dan- iat freedom may be degenerated icense; on the other, that it may preciated into unfreedom. What e common man to think? The em is complicated further by the hat the continuation of our so- depends upon the securing, enance, and extension of power. st inevitably this social creation an the species, of man-in-the- will wound man the individual, ps even fatally.

e alternatives are frightening. is reminded of the story of the h tommy who was pursuing a t through the streets of Lon- Not being able to catch him, he ed off his own clothing in order n faster. When he finally caught ulprit, no one could tell which he offender and which the de- r of the law. This parable is pro- lly predictive. Secret testimonies e courts of law, newspapermen in iana as well as Argentina ar- l for printing both sides of an top secret censorship power ated to front office executives in rnment—all of these are dire wit- o the fact that we are becoming y half-clad, if not naked, in order tch the obviously naked. One s that Franklin's word could be l again: "That they can give up tial liberty to obtain a little orary safety deserve neither lib- ıor safety."

---

e *Annals of the American Academy of ıl and Social Science*, May, 1951, Fore- p. ix.

III

Basically is not the issue whether or not we trust truth to commend itself simply and solely because it is truth? The much-quoted but little-comprehended Jeffersonian tradition trusts truth. The great president who gave this tradition its name said in his first inaugural address: "If there be any among us who wish to dissolve this union, or to change its republican form, let them stand undisturbed as monuments of the safety with which error may be tolerated where reason is left free to combat it." But the last phrase is crucial: "where reason is left free to combat it." Reason is not left free to combat error when universities, supported by senators who deplore the same action in the government, institute gag rules determining who can speak, and on what, on their campuses. Reason is not free to combat it when phonograph records are banned simply because the music was produced by an artist whose politics is suspect.

This trust in truth implies a trust in men, with full recognition of human frailty. We intend here the confidence that, for good or for ill, men can be counted upon to support the right when they are free to discover it. Some will exploit the right. But the issue here is clear: either we are willing to take that chance, or we will end up with the rattling bones (but not the living body) of democracy.

Jefferson was a little naïve in his view of man—the deist always will be. But God give us a deist naïveté in preference to a secularist cynicism. God give us men who will remind us, as Jefferson did, that the timid man fears the people, but the healthy man cherishes them as the safest, even if not the wisest, depository of the public interests. No one will deny that this is dangerous, as anything is dangerous that really counts. But the prophylactic against such danger in freedom is neither to rationalize it nor to fear it but to accept it in humility and awe. Like dynamite, this basic human freedom can either move mountains or destroy its users. It is for us to decide whether human freedom shall be constructive or destructive. What is at stake here is not just the obvious freedom of choice, of which man can be partially deprived. Rather it is that freedom of the spirit which makes existence what it is and of which we cannot be deprived. Misuse it, yes. Lose it, no. It is the freedom whose boldest and profoundest exponent in our time has been Berdyaev. Ultimately it is the freedom of the cross.

IV

We began by stating that part of our difficulty is that we cannot agree on a definition of this freedom. This may be in the nature of the case. If it is spiritual, it is God-given. And when we enter the City of God in order to discover the specifications for the city of earth, we need humility above all else concerning what we have found there. We need a generous amount of reverent agnosticism as to the make-up of this freedom. We need a generous amount of reverent affirmation as to the fact of it.

Practically, however, we must try to define this freedom which, politi-

cally speaking, is protected by, but not derived from, the state. Could it be the freedom of the orchestra member that we are talking about here? Certainly the Christian's freedom is that: the freedom to play his "score" (the distinctively Protestant idea of vocation is involved here) under the leadership of the Conductor's baton. Surely some spiritual adolescent will play "Three Blind Mice" while the others are striving to achieve the fine tones of "The Reformation Symphony." But the answer is not to prohibit adolescence; it is to make maturity attractive.

Absolute freedom (if indeed the Christian can even use such an expression) does not reform; it deforms, as Ruskin has said. Even this facet of the truth can be magnified into the proportions of a heresy. But the point here is that, if it is not so magnified, freedom based upon restraint is both personally rewarding and socially cohesive. In this sense the philosopher John Dewey is right when he suggests that in the social context the surrender of freedom is like the surrender of income so that insurance can be paid: Sacrifice is surely involved, but it is justified by the results.

Liberty of expression (returning again to Ruskin) "would become like that in a well-educated company, in which there is indeed freedom of speech, but not of clamour; or like that in an orderly senate, in which men who deserve to be heard, are heard in due time, and under determining restrictions" (Essay on "Liberty and Obedience").

But we are forgetting these days that to have orderly conversation we must risk having some child rush into the room of our freedoms and act like a child, that to have an orderly senate we must risk having some mud-slinging senators who besmirch that order.

Likewise, are we not talking here about freedom *for* something? Ultimately speaking, freedom has no more meaning in and of itself than life does. Life's meaning is derived, or for the Christian it is. Freedom's meaning is similarly derived from the use to which it is put. As Thoreau said when he learned that the first telephone lines had been completed from Maine to Texas, "But what if the people of Maine have nothing to say to the people of Texas?"

Further, the philosophical basis of this kind of responsible freedom implies risk. Anyone who adopts dialectical argument as the means of discovering truth must honor the liberty of those who are not afraid to delineate the antithetical side. Accepting this philosophical basis, then, we have no choice but to accept also its practical implications. All the roads leading to Freedom House must be built with care from given materials, maintained with equal care, and protected with incumbent vigilence. Again we ask, Do we trust men in pursuit of truth? Do we agree with Jefferson? Do we see that this means that the world's allegedly greatest newspaper can become the world's actually greatest nuisance? Do we understand that "the freedom of the press . . . cannot be limited without being lost"? [3]

Trusting the truth and the men who hold it, however, is not enough. In addition we must be continually at the stimulating but dangerous duty of re-examining our sources and reassessing our goals:

"Some men look at constitutions . . . and deem them like the ark of the covenant, too sacred to be touched . . . We might as well require a man to wear still the coat which fitted him when a boy . . . Each generation . . . has a right to choose for itself the form of government it believes the most promotive of its own happiness." [4]

Those words were written by a radical, a revolutionary—and a former president of the United States. If we are to accept them at face value, responsible dissent will always have a place among us. If we are to take them seriously, "the virtue in most request" will not be conformity.

One of the stoics said of Diogenes that he "was free . . . because he had cast away all which gives a handle to slavery." Our freedom was won, and will be preserved, in no other way.

[3] Jefferson's letter to Dr. J. Currie, 1786.
[4] Jefferson's letter to S. Kercheval, 1816.

The

This writer contends that it is mor ly irresponsible to refuse to defe the helpless against an aggressor. Methodist minister, he lives in L sing, Mich.

AN ENGLISH minister made statement some time ago that co munist occupation of a country wo be better than war. The logic pacifism leads to this conclusion. T pacifist repudiates force as an inst ment to maintain peace. All are agr that peace is desirable. The pacifi want it by nonresistance. Others lieve that peace must be won and fended by the use of force.

Jesus said many things about pea The angels at the birth of Jesus sa about peace on earth among men good will. But there cannot be pe on earth among men of ill-will. Pe is a universal hope, but it must peace with justice, peace with securi peace under law, peace with go will, and peace for all.

My objection to pacifism is tha is immoral. Pacifism sounds good has a good end in view, but the mea to the end do not justify it. Pacifi is immoral because it exposes wom and children, the aged, handicapp and sick to the mercy of the aggr sor. A pacifist may refuse to defe himself but he has no moral or Chr tian right to refuse to defend the he less, the weak, the sick, and those able to defend themselves. If each p son lived on a separate island, could do as he pleased. But livi together in one world calls for ol gations, responsibilities, accounta ity, and co-operation.

Jesus said, . . . *whoso shall offe one of these little ones which beli in me, it were better for him tha millstone were hanged about his ne and that he were drowned in the de of the sea.* The implication here that it is the duty and responsibil of Christians to protect the weak. millstone around the neck of the

By W. MAYLAN JONES

Immorality of Pacifism

ıder is no better than a bullet in the dy. Pacifism would permit gangrs, madmen, tyrants, and despots rule the world. I find no sanction this in the Bible. If man is to be e as God intended and as Jesus aranteed, this freedom must be won moral, spiritual, and physical rces.

Pacifism is immoral because it reses to share responsibility for the urity of people by armed intervenn. Fire has to be fought with fire. med force has to be used to resist gression. Our laws have to be enrced by police action. The security every village and town depends the efficiency and prompt action of police system. Jesus used a whip cords to drive the moneychangers t of the temple. Pacifism would ve the defense of the nation to ıers and would do nothing to save people in time of danger. It would others die for freedom. Aggressors ve to be driven out. Pacifism pres surrender to using the whip of rds.

Jesus said, . . . *they that take the ord shall perish with the sword.* ere is no reason from the context conclude that the sword must forer be laid aside as an instrument justice. These words of Jesus were rebuke to Peter. The Garden of thsemane was no place for a sword. sus came to give himself. Jesus also d, *Render . . . unto Caesar the ngs which are to Caesar's.* This was cognition of the fact that Caesar d to rule; he had to police the pire and keep order. These words Jesus do not repudiate everything ıt Caesar stood for. It was a rebuke the professional soldier, tool of tyıts and dictators, whose business s to make war on others for conest as the Romans did, as the Nazis l, and as the Soviets are doing toy. When the sword is used to repel invader, preserve freedom, and ovide sanctuary for the oppressed, then it becomes a whip of cords to drive out the exploiters of freedom and those who would trample underfoot the rights of these little ones.

Pacifism is immoral because it throws the burden of defense on others. The basic principle of Christianity is service and sacrifice—the giving of one's life to bring about the abundant life for others. To admit that communist occupation of a country is better than defending freedom is to deny the more abundant life that Jesus talked about. The pacifist is not facing reality when he refuses to defend his home and country against aggressors. He is not facing the whole of life; he is looking at a segment only. He cannot help in the total cause of peace by setting himself apart from society and its collective effort to protect itself in time of aggression. The ultimate end of such defense is peace, righteousness, justice, brotherhood, the establishment of the kingdom of God.

Pacifism is immoral because it is actually subversive. However unintentional it may be, pacifism gives comfort and aid to the enemy and weakens the defense of the country. It becomes an ally of the aggressor. The pacifist's refusal to help his country in time of war constitutes a secret weapon in the hands of the enemy.

Jesus said, *Love your enemies.* He also said *If any man come to me, and hate not his father, and mother . . . he cannot be my disciple.* What do these words mean? It is wrong to hate your parents. The teaching of Jesus was that discipleship must come first even to leaving his parents to follow him. So love does not mean the absence of discipline, correction, or the use of force to resist wrong. Love implies resistance, correction, punishment, protection. Jesus also said, . . . *resist not evil.* He said it with reference to revenge and vindictiveness. Defense is not a matter of revenge. To curb or restrain a madman is not vindictiveness. It is necessary and right. Jesus anticipated these necessary methods in the righting of wrongs and the defense of others. To refuse such aid is to work hand in hand with the enemy.

Pacifism is immoral because it condones injustice and irresponsibility. It is unjust to allow innocent people to be enslaved and honest people to be liquidated.

What about the Quakers and the Mennonites and others who have followed the nonresistance principle? They are minority groups who have enjoyed the safety and security of countries made safe by the protection of police and armed forces. They have enjoyed the benefits of peace and freedom without taking the suffering and risks of defensive efforts. Pacifism leads to slavery. Slavery cannot be justified.

When Jesus visited a certain village in Palestine, the people refused to believe in him and would have nothing to do with him. Jesus could do no good there. They remained in the slavery of their unbelief.

Pacifism is immoral because it is an unbalanced view of life. The physical body is a complex mechanism and depends upon the proper balance of all its parts to operate as an efficient unit. Glands that do not function properly will upset the whole body. The fine balance of all functional organs are required to keep the body fit. So the whole of life must be kept in balance by using moral, physical, and spiritual forces in equilibrium. To emphasize love and overlook justice and righteousness would produce an unbalanced state of affairs. To disband police and state militia and depend upon the goodness of people to get along together would invite disaster and throw civilization into confusion and chaos. To preserve life, we must be prepared to defend it. It takes a balanced philosophy of life to live effectively and freely.

LITURGY

By JAMES W. KENNEDY

The Hope of One Church

The sickness of divided Christendom can be healed, but only as communion becomes holy for ministers and people through *inner* communion with the Lord, says the rector of Christ Church (Episcopal), Lexington, Ky.

ONE Sunday in August, I worshiped in Christ Church, an Anglican chapel, on the Rue du Lac in Clarens, Switzerland. Fronting on Lake Geneva, and looking toward the inspiring Dent du Midi, the picturesque setting seemed far removed from the realities with which the Faith and Order Commission had been wrestling all the previous week. In spite of progress in our agreements we had to admit many difficulties still blocking the path of church unity which these very agreements had sharpened. And nowhere was there more complication and tangle than in the problem of intercommunion. The very word indicated our divisions—"inter."

I had talked privately with an English Baptist, an Irish Presbyterian, a Greek Orthodox, and a German Lutheran. To each one the Holy Communion meant something different. However, we had this much to go on in our conversations: in some sense all the different groups belonging to the World Council of Churches are parts of the Body of Christ; therefore, the presence of Christ is truly and really experienced in the services of Holy Communion of each one.

As I pondered the problem, the familiar Anglican service progressed and I became more relaxed and quiet, more in the mood of waiting for a word in order to make a response. During the offertory hymn my eyes noticed the stained-glass window above the altar. The scene was Emmaus, with the two disciples and the Risen Christ sitting around a table together breaking bread, and underneath was the legend, *And their eyes were opened and they knew him.*

This phrase pointed to the crux of the problem of intercommunion and brought a new word into the picture, and my eyes were opened to a conception of the Sacrament of Holy Communion where we can come together, no matter how "valid," in a strictly theological sense, our varied positions might or might not be. From these earliest times, following our Lord's resurrection, men's eyes have been opened and they have known Christ present with them in the breaking of bread. Is not, then, the test of validity for us chiefly the opening of eyes and knowing the Lord? This thought began to work as I kept looking at the window.

I thought of the minister as he spread the table and prepared the elements for the people—how different the elaborate and formal liturgy of the Greek Orthodox and the simple prayer of the Baptist. Two questions came to my mind: What does the service (the sacrament or ordinance), of Holy Communion and the elements of it mean to the officiating minister? Regardless of his orders, whether they be given in the apostolic line or not, how valid for the individual, how real a communication of God with man, can the sacrament be unless it is filled with sacred meaning for the minister, unless he approaches the service with a pure heart and clean hands and stands in the presence of Christ with awe and humility? How can God's grace get through otherwise —again leaving aside the strictly theological meaning of validity—how can his presence be felt, experienced, responded to?

Then I thought of the people, especially as they come as invited guests within and among the Christian fellowship, to the Lord's Table, and the second question emerged: How can the sacrament have validity and re ity for them unless each worshiper ready, unless there is great expecta meaning there for him, a humble rea iness; unless there is hunger and openness and a desire to receive h grace? There may be meaning f the minister and no meaning for t recipient. Or contrariwise. And in the broken parts of the Body of Chri there is communion by custom, devo of meaning and grace. Both faith a order are essential for meaning both sides. Faith is essential, a fai that Christ is living still and prese somehow, really and spiritual whenever two or three gather a break bread together and rememb him. Order is essential, a ministry th mediates the life of Christ to tho who hunger and thirst for him.

At this point the new word a peared, namely, innercommunio making the service of Holy Co munion valid and valuable to the fu est extent only when the inner ey of both celebrant and people a opened and they know their Lord. T root problem, then, if this be so, contained in that picture in the wi dow—how to open eyes to the invi ible presence of Christ, how to ma Christian folk feel him near as th approach the holy table to receive h grace. The problem of interco munion, I realized in that service Clarens, was a question of openi eyes to the full truth of what G intended to happen in the Sacrame of Holy Communion—developi "new eyes for (seeing) invisibles seeing that to which we were bli before.

That service at Christ Churc Clarens, could have been any chur at a time of gathering for breaki

ad. The same question could have n asked: What is the point of Holy mmunion to those two or three or re gathered together worshiping ac-ding to the rite of their particular ırch unless Christ is in the midst them and they know it? Is there point unless it is both *holy* and *mmunion* with him for them? An iscopalian, for example, is clearly d that a sacrament is "a means ereby we receive inward and spir-al grace"; that the Sacrament of ly Communion exists "for the con-ual remembrance of the sacrament he death of Christ, and of the bene- which we receive thereby"; that "body and blood are spiritually en and received for the strengthen- and refreshing of our souls (and dies)"; that the requirements for who desire these things are to "ex-ine self, whether truly penitent with dfast purpose to lead a new life; have a lively (living) faith in d's mercy through Christ; to come h a thankful remembrance of his th; and to be in charity with all n." So to each Christian in the rds of faith and order of his own mmunion comes a description of at ought to happen and what can pen when his inner spirit is ready God's coming.

The same question must be asked l answered by all: What actually the elements of bread and wine? t bread and wine or by a magic of rds changed into the body and od of Christ? The "change," what-r it may be, is no miracle but a nsformation which takes place hin the heart and mind of the wor-per. Our inner attitudes transform elements and the setting; there-e, we come back to the worshiper's paration and the celebrant's prep-tion in order to make the experi-e of broken bread and poured out ne more than routine—and whether h found God in Christ present re.

The whole problem seems to be one communication; that is what it es for God to get through to man l man to get through to God. The ole problem of intercommunion minds me of my experience with guage barriers. One evening I nt at Uster, outside Zurich, at the ne of some friends, the Müellers, and our time together was an alternating rhythm of "blocked off" and "getting through." The daughter who spoke good English was not there. The sister and mother who were there spoke Swiss German, French, and Italian but little English. When the words were not understood on either side, a blank and puzzled expression appeared. When the words were understood, a blazing and happy smile of understanding came from them with a flood of "*ja, ja; ja, ja.*"

Eyes were not opened at Emmaus until bread was broken and by association with the great act of His love they knew they were in the presence of Christ. For the disciples it was this act which reminded them of his death on the cross, when God gave himself through Christ as the instrument of his grace.

Eyes are often not opened until by long hard digging in faith insight comes; by faith, not only in a creedal sense, but belief that God's truth will open men's eyes at last to the full reality of his will. My distinguished Baptist friend, with whom I talked, declared that even though it was impossible at this point for him to see how the Baptists could ever fit into the scheme of church unity, he believed his church must stay and dig until God had a chance to communicate his plan more fully to those who were so earnestly seeking for it.

The opening of eyes so men can see Christ might even be like the professor and the seeds. One member of the Faith and Order Commission from Utrecht, who has been attending ecumenical meetings for years, always tries to take some seeds from flowers on the spot of each conference and then plant them back home in his garden as a continuous reminder of what went on. Is this not what actually happens at Holy Communion? A few seeds of God's grace are given for planting inside, to nourish us and strengthen us, to grow at last into visible signs of his continuing presence.

Suppose we were different representatives of the various churches on our way home from such a conference where intercommunion was discussed and we were traveling by air, say, over the Atlantic Ocean; and suppose something went wrong with the plane and it dropped into the sea. Suppose it took fifteen minutes to descend and the subject of intercommunion flashed before the passengers in this setting. At such a moment the outreach of the individual toward the reality of Christ's presence would depend on each one's own *inner* communion with him and the grace received to face death calmly without fear, entrusting everything to him.

Whatever one's theological position in the matter, the meaning for all Christians is contained in the small word *ye,* which is addressed in the Invitation to both celebrant and recipient and has the same meaning for both: Ye—you, the worshiper, who are come ready to prepare to receive him; you, the officiating minister, who have come presumably already prepared to receive him and to share him; your eyes shall be opened.

When I came back to a consciousness of the service that Sunday in Clarens, the sermon was in progress, based on the Good Samaritan story. The preacher emphasized the difference between the Samaritan, whose eyes were opened and who was led to compassion stemming from an experience of *inner* communion, which brought certainty, and the ones who represented the Jewish religious forces of that day who were blind.

We clergy and people, of all churches, are laborers together with God. The service of Holy Communion makes us aware of our part in the task and strengthens us for it. *Except the Lord build the house, they labor in vain that build it.* Except the Spirit of the Lord finds access to the souls of men, they labor in vain to make a kingdom of God on earth.

As I put the above experience on paper it warmed my heart and it seemed to express the heart of the matter for so many of us who are struggling to gather His dispersed sheep around the table so they may look up to Him and be fed. But I must confess, with sadness, that the answer is not so simple and easy, that more time must be given to serious conference and earnest prayer before the barriers are down and *inner* communion becomes intercommunion, before Holy Communion with One Lord and One people becomes a reality.

Church Unity Through Worship

By DAVID A. MacLENNA

The ecumenical movement is strengthened whenever a local church plans its worship in light of the total Christian heritage, says Professor MacLennan. This article concludes his series on "Invitation to Worship."

On the Parish Level

"PASTOR, would you mind giving one of the preacher's favorite words a rest for a little while?" asked an intelligent layman of his minister recently. "It is the word 'ecumenicity' and its derivatives." The layman who thus spoke was no reactionary sectarian but an intelligent churchman who found reiteration of the terms denoting the great new fact of our time both wearisome and unwise. Wearisome because the noblest word used overmuch has such effect on listeners; unwise because its constant employment in pulpit discourse tends to blunt its cutting edge, letting it roll off the mind as did "the blessed word Afghanistan" for the simple old lady who loved its sound.

Registering such a demurrer may have point; the fact and faith the term signifies must kindle vision, move the conscience and will of the individual Christian and the local parish. If removal of semantic blocks will speed this movement, we shall proceed to remove them. The Ecumenical Church is the World Church, the community of the redeemed in Christ everywhere on the inhabited earth. Since Amsterdam (1948), when the World Council of Churches was created, the reality has found focal meaning and power for non-Roman Christians of every communion. How can the World Church become what the Lord and Head of the Church desires it to become? Plainly, ecumenicity must function at the "grass roots," must influence policy and program of the local congregation of Christ's people. It must become an integral part of every church's faith and prayer and service.

How can this be progressively realized? How can the prayer of our Lord, *that they all may be one* (John 17:21) be actually answered in the church at the country crossroads as in the urban church "where cross the crowded ways of man"? Radio announcers on an overseas or transcontinental network broadcast frequently conclude by saying, "I return you now to New York," or London, or whatever the center may be where the program originates. The Spirit of God, whose sovereign purpose we believe includes the unity of all Christ's followers, has taken us to Edinburgh, Stockholm, Lausanne, Jerusalem, Oxford and Edinburgh, Madras, and finally to Amsterdam, where in conferences the idea and vision of the Church Universal took shape and became an imperative for an international fellowship of concerned Christians. Now the divine Spirit returns us to our household of faith, to the colony of heaven on earth to which we belong, to the community in which we live and serve, there to act as ecumenical Christians in the local society.

To move from local church loyalties into the global fellowship, from the church visible into the church invisible, aye, from the church hesitant and parochial into the church militant and world-wide is part of our obedience to the living Lord. More than one means is indicated: study of world issues and concerted action on behalf of practical solutions with something of the mind of Christ; development of a global strategy for the Christian enterprise; enlistment of more of our best young men and young women for service on the frontiers of the kingdom at home and overseas; achievement of local church federation or union where such is manifestly required for the effective service of Christ—these are important measures in which constantly and seriously to engage. In Canada and in the United States we should use as well as support our National Council Churches, and local federations churches. Christian soldiers do ill ignore or neglect their "joint chiefs staff" as if any spiritual warfare co be waged successfully by isola units.

Ecumenicity in Worship

Another powerfully creative inst ment awaits fuller use than most us have made of it. It is ecumeni worship. Ten years ago, in a tr chant tract, *Christian Reunion: Plea for Action* (S.C.M. Press, L don, 1941), Dr. Hugh Martin wro "If we are ever to become really we must grow together spiritual Just to be stuck together organi tionally and legally would not achi unity. We must learn to share spiritual gifts and experiences and only to discuss our differences. T means *prayer and worship togethe*

Special interdenominational m ings and services help. For 106 ye the Universal Week of Prayer been held annually during the f week of January, and has contribu more to growth in spiritual unity th its popular support in recent years dicates. In many communities ot services for united witness and w ship are held. In at least a few pla such local experiments in Christ fellowship proceed regularly. value of such demonstrations o united front for Christ and his ki dom is not negligible. Let such un services be described as a gesture; gesture points in the right directi even toward that glorious consumm tion when . . . *men will come fr east and west, and from north a south, and sit at table in the kingd of God* (Luke 13:29).

Said a man moved by a gesture Christian fraternity transcending nominational barriers, "If we k this kind of thing going, the skept will believe what we say when sing, 'like a mighty army moves Church of God,' and 'we are not vided, all one body we' . . ." Hon

luation of this kind compels us to knowledge that we do not always rticipate from a depth of convic- n or from the height of Christian nfidence. Too often, alas, our spirit embles the intransigent clergyman o, forced by war-time fuel short- s to hold union services in a neigh- 's church, returned to his own lding after the emergency ended, h the comment, "Now you can re- n to worship God in your way, l I will return to my church to rship God in *his* way"! From such iceit may the Lord deliver each of He can and does, and one of His thods lies through ecumenical wor- p.

Ways of Ecumenical Worship

What does this mean? It means tak- advantage of opportunities to rship at normal services of other urches, and this without becoming lesiastical gypsies or frequent ab- tees from our own congregation. means much more: the appropria- n and appreciation of the riches of Church Universal in our own wor- p. From the pre-Christian syna- gue and from the primitive church ne the Liturgy of the Word and the urgy of the Upper Room. Certain ments in both seem indispensable, l may and should be found in many fering orders of service. In subse- ent practice, the Latin rite lifted up rifice, the Eastern rite emphasized stery, and the Reformed churches e central place to the oracle type worship in which the Word, read l preached and received, was para- unt.

Can we not, without surreptitious shopping in suspected marts and without cluttering our order of worship with so-called enrichments, have the whole feast on the table? Certainly the sixteenth-century Reformers and their judicious successors at their best sought to restore and revitalize the worship of Christians by including the chief elements of the total Christian heritage of worship. The Reformation must continue. Some of us need to review the meaning and place of Eucharistic worship. Despite variety of forms it is our common heritage and the common worship of the Universal Church. The fact that the Lord's Supper, Holy Communion, or the Eucharist is symbolic means "that it unites men in the region of the inexpressible where inarticulate desires and feelings find their home."

Others among us may find that we have underestimated the power of the Word in our services. Liturgically we may have a more adequate service than our nonliturgical brethren, but at the needless expense of the proclamation of the Good News through Scripture and biblical preaching. We may not agree with the late Principal P. T. Forsyth (whose rediscovery by contemporary theologians is noteworthy) that "preaching is the most distinctive feature of worship." Nevertheless, for some of us who reduce preaching to inferior status in the worship of the church, reading and meditation on Forsyth's lectures on *Positive Preaching and the Modern Mind* (Blessing Book Co., $2.50) should be required.

Again, not a few of us may profitably rethink and recapture the meaning of the Christian mystery of the approach to the presence of Him whom we adore. Can unashamed Protestants not recover a sense of the ineffable awe and wonder of worship in the holy place? Must the subjective dominate in our services?

All of us save the members of the Society of Friends need to realize in our services that the Word comes in silence as in speech. "He that truly possesseth the word of Jesus," wrote an early Church Father (Ignatius), "is able to hearken unto His silence." To give depth to mystical communion, is there a surer way than that of silent worship? The Friends provide us with a needed, precious help in strengthening the worship of the Universal Church.

Are there not values for "nonconformists" in the Christian Year, happily being rediscovered and utilized by others than members of the Anglican and Lutheran communions who have always followed its great days and seasons? In letting the Christian Year mold, or at least influence our worship, are we not setting forth the saving acts of God in comprehensive and consecutive fashion? Is not this, rather than fixed forms, the essential principle of liturgy?

Until we produce and adopt an ecumenical hymnal, the hymns in every collection provide a means of ecumenical worship. "Christ is not divided," nor are his followers when they praise him through the Psalms and the spiritual songs of the church throughout the centuries.

As for our prayers in church, why should denominational loyalties deprive any worshiper of the treasury of the saints? Why should we not be free to use, as well as free not to use, the Christianly conceived and memorably expressed petitions, confessions, intercessions, thanksgivings of our brothers in Christ of every name and sign? As a matter of fact, the most fiercely individualistic worshiper exercises this freedom and privilege, voicing his prayers and praises in the words of his spiritual predecessors and kinsmen. Whether we "read" or "say" prayers, we may increase the congregation's active participation in the prayers, rather than acquiesce in the un-Protestant custom of passive listening.

Sixteen years ago a devout scholar of the Church of Scotland, D. H. Hislop, declared that the ritualist and the Puritan conceptions of worship were not opposite but complementary.

"Can we not dream of a Church universal and catholic, evangelic and free, whose worship will contain all that the spirit of man in its strange pilgrim quest has learned from the Grace and Guidance of the Eternal Father?" Assuredly we can and must dream this "dream worthy to be believed." Also, we can proceed, by divine grace and our commitment, to make this dream come true.

WHITSUNTIDE PREACHING--II

Here is the concluding part of the Whitsuntide Calendar presenting ideas for preaching and worship during this season. ("Whitsuntide Preaching—I" appeared in the May issue, page 20.)

Responsibility

July 6, Fifth Sunday after Pentecost. (Independence Day, July 4.) Deut. 10:17-22; Matt. 5:43-48. Perhaps a sermon on the true meaning of Americanism would be more useful the Sunday after the Fourth, when the hustle incidental to the holiday is over, than prior to it. It is communion Sunday. It is also a hot day, most likely. Preach a short but effective sermon.

The significance of America in the Providence of God can doubtless be distinguished from the concept which dominates the pronouncements and especially the activities of such "pro-America" groups as the American Legion and the Veterans of Foreign Wars. The church must lift up the responsibility of America, and not dwell on preserving the "American way of life." As Isaiah of Jerusalem preached, it is more important that the people stay close to God than that Jerusalem (or the USA) be preserved. Ponder this quotation from the nineteenth-century French historian de Tocqueville: "America is great because America is good. If America ever ceases to be good, America will cease to be great." Better yet, read his two volumes entitled *Democracy in America.*

Hymns (in *The Methodist Hymnal*): Nos. 489-512. Appropriate liturgical materials on pp. 191, 196, 359-364, Book of Worship.

America Under Judgment

July 13, Sixth Sunday after Pentecost. Zech. 8:1-8; Matt. 7:21-27. The Gospel lesson gives us the familiar parable of the house built upon rock and the one built upon sand. The Old Testament lesson has to do with the promise of God to restore a repentant Israel. Continuing the theme of last Sunday, these lessons can form the background for another sermon on the place of America in God's economy.

Long summer days and lazy summer evenings provide a wonderful chance for the preacher to do some serious reading. The rest of the year is likely too full of meetings and preparations for Christmas and Easter to offer such opportunity. Why not do some intensive reading in the philosophy of history? Toynbee, Tillich, and de Tocqueville have been mentioned. Go back to St. Augustine's *City of God.* (With what degree of fairness can we compare Washington and Moscow in a "tale of two cities" to Augustine's *civitas terrena* and *civitas Dei?*) Read J. B. Bury's *History of Greece* (Modern Lib., $2.45). If you are really daring, tackle Gibbon's *Decline and Fall of the Roman Empire* (Everyman's Lib., 6 vols., $1.85 ea.) Look into the work of the Englishman Buckle. Read, if you haven't, Reinhold Niebuhr's book, *Faith and History* (Charles Scribner's Sons, $3.50).

Theme: America will survive the storm of our present rest and a probable third world war only if it is founded up the rock of righteousness. Illustrations: Widespread pub corruption, far surpassing the Tea Pot Dome scandal wh seemed in the scandalous twenties to be a high-water mark iniquity. Weakening integrity as evidenced by the West Po football scandal, the "fixing" of college basketball games, terrifying spectacle of reputable colleges winking at "fixing" of academic records in order to keep athletes on fo ball teams. The fact that in 1950 we spent approximately n billion dollars for alcoholic beverages, more than we sp as a nation on all educational, philanthropic, and religi causes combined. Lack of real "liberty and justice for a as evinced by the recent anti-Jewish and anti-Negro activi in Florida (to mention only a few). How safe will milit preparedness, including UMT, make us if we are not mora sound as a people?

Meditate on Lincoln's word: "A nation cannot long end half-slave and half-free." Recall the anecdote told ab Lincoln. When a caller in the White House said rather pic ly, speaking of the Union cause in the War Between States, "I trust that God is on our side," Lincoln is suppo to have answered, "I don't; but I hope that we are on Go side."

Character

July 20, Seventh Sunday after Pentecost. Phil. 4:8 Luke 2:40-51. Following up the two previous sermons, v not preach on the importance of personal integrity? T old-fashioned virtues are not out-of-date. "Integrity" co from "integer," in arithmetic, a "whole number." We n wholeness of personality. We need men who are responsi individuals, developed physically, mentally, morally, spiritually. We need more of the self-reliance advocated Emerson and Thoreau. We need to get away from enervating (and growing) habit of letting others do us what we ought to do for ourselves, especially the fede government. Personal character must "ring true," just as expect coins to ring true, when we fling them down o counter to test them.

The Armed Forces have instituted a Character Guida Program under the direction of commanding officers, v chaplains in charge, to undergird the total training progr of military units with moral guidance. Integrity is one of keystones of that program. Large corporations are taking vertisements in magazines and newspapers to point out importance of personal integrity. A recent one, a two-p spread in one of the more expensive magazines, said: "W we stockpile material for our military defense and pr forward to improve our standards of living, have we gi

cient attention to the essentials of character and integrity
h built a great America?"
ake your text from the Epistle lesson: "*Whatsoever things true* . . . The Gospel gives the familiar verse, *And Jesus eased in wisdom and in stature, and in favor with God man.* Here is a text for the four-square development of acter referred to above.

Discipleship

ly 27, Eighth Sunday after Pentecost. (St. James' July 25.) Acts 11:27-12:3; Matt. 20:20-28. Using your ordance, read all there is about James the brother of , one of the *sons of thunder.* The Gospel is the well-vn incident in which the two brothers, through their ıer, asks special favors of Jesus. Jesus' reply was: *Ye drink indeed of my cup* . . . . The Epistle depicts the yrdom of James. *Whosoever will be chief among you, im be your servant.* Use Marlatt's hymn "Are ye able" 268), which was clearly suggested by Jesus' question and brothers' answer in the story. Challenge your people to est discipleship.

The Church

ugust 3, Ninth Sunday after Pentecost. I Cor. 12:14-Luke 12:15, 22, 23, 29-34. Holy Communion Sunday. ther short sermon is in order. Since you didn't have h time on Whitsunday to work out your sermon on the rch, perhaps you will want to get back to it today. Topic: e Church as the Body of Christ." Use Paul's metaphor, ving the importance of wholeness and the necessity of ıonizing differences of function in the over-all unity. Put "plug" for the Ecumenical Church. Bring the World ncil and other ecumenical agencies to the attention of people. Stress the need for harmony in the local church; how all members are individually necessary, and give a to personal consecration. *Now you are the body of Christ individually members of it* (RSV).

The Work of Christ

ugust 10, Tenth Sunday after Pentecost. (Feast of Transfiguration, August 6.) II Peter 1:12-18; Luke 9:28-The Epistle represents Peter as saying, presumably in an- to Gnostic pretensions, "Whatever you may claim to v about Christ, this I know, for I was there and saw it my own eyes." (Cf. commentaries and introductions, *cit.*) Peter's point was well-taken; as was indeed the tence of the Catholic gospel as over against the Gnostics, in the *historical* person of Jesus of Nazareth was mani-d the effulgence of the glory of God. Taking this as a ırture, one can preach on the significance of the histori-reality of the Christian faith.

ırist was no "type" of revelation or redemption, but was n of the Virgin Mary, suffered under Pontius Pilate, was ified, dead and buried; on the third day he rose again the dead." The superiority of Christianity is related to eing tied down to historical fact; it is no mere philosophy, sophy, or ethical code. It is founded upon *the actual ir-ion of God into history.* Whatever the Incarnation may be ched to mean, the Transfiguration may be preached as ıtensification of it.

ou may prefer to preach from the event itself. Recount details, then go on to point out how Christ transfigures an life. Poverty, opposition, suffering, loneliness, death—were Jesus' lot, and ours, generally. Christ does not ıise to take them away. He promises to change their content and their significance. Cf. the parable of the changing of water into wine, which MacGregor in his Moffatt Commentary on John treats as a symbol of the way in which Jesus changed the ceremonial water of Judaism into the sparkling wine of the Christian life. A step further, and we see it as a symbol of how Jesus changes the meaning of life while using the given "stuff" of life to work with.

Gratitude

August 17, Eleventh Sunday after Pentecost. I Thess. 5:16-24; Mark 1:29-39. The lessons seem to be unrelated. Preach on one or the other. If you choose the Epistle, a good text would be: *give thanks in all circumstances.* (1) Gratitude is part of all religious experience. (2) We have much to be thankful for. Cf. the General Thanksgiving: "We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory." (3) Paul emphasized giving thanks "in all circumstances." Cf. his words in Romans 5:3, *we glory in tribulations also.*

Tying in with last Sunday's sermon, we see that we can thank God for tribulations also, because in Christ these have another meaning for us than just burdens and oppressions. Not until one has experienced gratitude for hard knocks is it likely that he has approached the fulness of Christian experience.

Unknown Disciple

August 24, Twelfth Sunday after Pentecost. (St. Bartholomew's Day, August 24.) Acts 5:12-16; Luke 22:24-30. These readings do not mention Bartholomew specifically, and nothing is known of him from the Gospels beyond the mere mention of his name. Then why bother? Maybe because right here is the chance to "buck up" that man in the pew who wonders if he is understood, if his contribution to the church is appreciated, or if a real disciple would not be chosen to high church office and pointed out as a faithful apostle.

Two cautions are necessary. There may be some person in your church who is suffering from neurotic feelings of inferiority which are more deep-seated than could be reached by such "grape-shot" tactics. Don't substitute preaching of this sort for personal, careful pastoral counseling; your parishioner may need the service of a psychotherapist, and helping him find it is part of your job too.

Further, don't neglect any proper opportunity of giving praise where praise is due. Faithful stewards deserve recognition within the "beloved community."

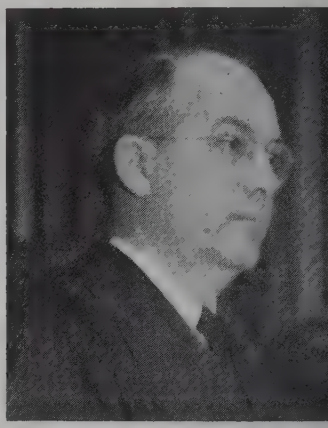
Beyond these considerations, it may be well to preach occasionally on the fact that many a disciple of Christ is virtually unknown. The true disciple is not one who gains mastery over his fellows, even spiritual dominion. Christ dwelt on the need for service, not reward, true humility, not position and prominence. Cf. the parallel story where James and John are featured. Among the apostles by whose hands *were many signs and wonders wrought among the people* was the man Bartholomew. Because of his efforts *believers were the more added to the Lord, multitudes both of men and women.*

A relevant quotation: *And some there be, which have no memorial; who are perished, as though they had never been born* . . . (Ecclus. 44:9). This may be because they accomplished nothing noteworthy; it may be because history and fame somehow passed them by. But in God's grace no good is ever wasted, no service is ever unrewarded, and no apostle ever goes ultimately unnoticed.

By CHARLES S. FORRESTE

The Church and the Funeral Home

Why more and more people favor the funeral home chapel over the church for burial services is discussed here by the pastor of First Methodist Church, Montgomery, Ala.



A SURVEY of newspaper obituary columns will reveal that over a period of several years there has been a trend toward funeral services being conducted in funeral chapels rather than in churches. The chief exceptions are in rural communities where the choice of a place of service lies between a home service or a church service, and in urban areas where, in the case of Roman Catholics (in good standing), it is required that the service be held in the church.

Certain questions have arisen in the ranks of the Protestant ministry with respect to this trend. Why has it taken place? Does the forsaking of the church for the funeral service betray a lack of religious faith or interest in the church? Should there be a call on the part of the ministry for church people to return to the church as the place for the last rites of their loved ones? These and kindred questions have arisen from time to time regarding funeral services.

The material for this article has come chiefly from talking to fellow ministers and to funeral directors about this subject. The most valuable source for finding out why the church has not been used for funeral services is recently bereaved church people whose choice has been the funeral chapel instead of the church. Because of the delicate nature of the subject it is impossible to use this source. We must say, therefore, that the conclusions reached in this article stem from what apparently accounts for the trend toward the service in the funeral chapel and not from a study of reasons given by bereaved families.

Significant changes and improvements have taken place in the last twenty-five years with regard to this whole matter of death and funerals. We must admit that sharp advancement has been made on the part of those in the funeral business with regard to their profession. Embalming and preparation of bodies is no longer done in the home except by request on rare occasions. Skill in preparing the body has become a science. Cosmetologists are thoroughly trained and strive for perfection in their art. No little effort has been expended in the matter of trying to lighten the sorrow of the bereaved from the first call until the body has been interred or cremated. Shielding the bereaved family from the ugly and depressing side of death has been given consideration and study in an effort to cope with it from a professional standpoint.

Perhaps one of the most significant changes in recent years has been with respect to the matter of interment. It has been due in no small measure to the undertaking profession that many of the harsher aspects of burial have been eliminated. No longer do we see dirt banked by the open grave. The casket is no longer lowered by ropes while the family lifts a quiet prayer that one of the pall bearers will not lose his grip or stumble, dropping the casket. With dignity the casket is now placed upon a stand. The excavated dirt is covered with artificial grass and banked flowers. The family leaves before the casket is lowered and then the grave closed. In short, in those areas where undertakers have given study to improve their professional services there has been an effort made to erase the sorrow of the bereaved and to minimize the sight of death.

It is little wonder that those persons whose business it is to render service to bereaved families with regard to their dead have also given themselves to the task of studying matter of where funeral services conducted. Granted that funeral rectors can do nothing about the se ice itself; that is, whether the serv is long or short, whether the occas is used by the minister to comfort family or exhort those present w respect to the brevity of life and certainty of death, funeral direct doubtlessly have felt that they co do something about the physical s roundings at the place where servi are held. Too often, in the past, setting for the funeral was in a chu building, cold in the winter and tremely hot in the summertime. churches where part-time janito service was used, it was oftentimes possible to have the church clean tidy for a funeral service early in week. Thus chapels have been b in conjunction with funeral est lishments. Organs have been install and organists are a part of the p sonnel.

It is obvious that funeral direct have saved much in terms of time money with respect to having "eve thing in one place." But in so do they have, at the same time, lighte the burden of the bereaved in te of what greets the eyes and ears at funeral service.

feel reasonably sure that what has
n said above has had something to
with the decisions of people in
ing the funeral service conducted
the chapel of the funeral home.
there are other reasons, too, why
decision is toward the service in
chapel rather than in the church.
n the first place, large numbers of
ple do not attend funerals as they
twenty-five years ago. Any
eral director will tell you that un-
a deceased person has enjoyed
ide circle of friends or has been
ublic figure the funeral service
not be attended by a large num-
of people. (However, holidays are
epted. Funerals held on holidays
usually well attended regardless
he prestige of the deceased.) Most
eral chapels are arranged to seat a
inal number of persons. Often-
es they are so arranged that addi-
al room may be had by opening
ling doors. The matter of using a
rch seating 200 persons for a
eral service with 40 to 50 persons
sent could be a depressing experi-
e to a bereaved family. The church
writer serves seats 750 people.
agine 50 people attending a funeral
vice in the nave of this church. (A
ll chapel in this church would
e the problem of numbers at small
erals.)

Why people do not attend funerals
ay as they did in the past is any-
's guess. The writer's guess is
they are "too busy." Sending
vers for the funeral and calling by
home of the bereaved or calling by
funeral home and signing the reg-
r at a convenient, nonworking
r oftentimes are substituted for at-
ding the funeral service. (Some
sons have been known to call the
eral home and have an employee
the register for them.)

A second reason we may hazard as
why the chapel is chosen in place
he church for funerals is because
ally members of the bereaved fam-
can enter the chapel without being
jected to the stares of others at-
ding the funeral service. Also they
y be seated apart from and unseen
those in attendance. This makes
privacy for the bereaved. When
ply grieved, many, if not most,
sons desire to have as much pri-
y as possible. Except in a church where there are transcepts, or some corresponding offset in the building, the family of the deceased are of necessity in public view throughout the service.

"You would be surprised how many funerals we have where the deceased have no church affiliation," a funeral director said to me recently. It is quite possible then that a third reason for the trend away church funerals is that when the deceased has not been a church member or has been only a "nominal member" the family may have some misgivings about having the last rites in the church. I say "may have," for we cannot know the thoughts of the hearts of the bereaved, and we cannot be bold to ask them. However, with the Protestant emphasis upon the inner spirit in contrast to outward works and with the Protestant devaluation of ecclesiasticism, I rather suspect that in the matter of "where" the funeral is held, the average Protestant would quickly reply, "It doesn't make any difference with respect to deceased as to where the funeral service is held. As far as the bereaved family is concerned, they should be given every consideration that will lighten their grief. If this can be had at the church, well and good. If not, then find some place more suitable. The first consideration is the bereaved."

What can the Protestant ministry do to change the trend toward funerals in the churches? Obviously if the minister is called by a bereaved family before the "final arrangements" have been made, he may tactfully suggest that the church is always available for funeral services.

When funerals are conducted in the church, the minister may see to it that his church is clean, comfortable, and attractive for the occasion. Whenever possible, the same privacy that a family room offers in the funeral chapel should be provided for the bereaved family in the church. This may serve to impress those present with the beauty and dignity of a church funeral. Thus in the future when death invades the home those present at such a service might be reminded of the impressive, well-conducted funeral service they witnessed and make their decision accordingly.

Finally, ministers might make it a point to have a friendly conversation about this subject with funeral directors in the city and ask that the latter, in discussing the final arrangements with families of the deceased, suggest the church as well as the funeral chapel as a place for conducting the last rites. Thus in presenting a choice of places as to where the services may be held, the family would have an opportunity to consider the church before making a decision.

Certainly the church has an obligation with respect to the deceased and the bereaved. Where could we better honor our dead than in a memorial service in the house of God?

Let us prepare the minds of our people for the inescapable event of death and bereavement and point to the church as the symbol of our hope and faith in Christ.

Church Words; How They Grew

MAUDLIN

Only slightly disguised, the name of Mary Magdalene, of biblical fame, has become a household word.

A favorite subject of medieval artists, Magdalene was invariably painted with eyes red and swollen from weeping. So anyone of similar appearance was spoken of as a "Magdalene."

In common use, the name was slurred to Maudlin and the capitalization was dropped. This produced the adjective *maudlin,* whose meaning gradually expanded to include the trait of effusive sentimentality.* ***—Webb B. Garrison***

* By permission of the author, pastors may use the above material in sermons and church bulletins.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) seeking help in facing some problem. This month's report shows how one pastor ministered to a young couple on the verge of separation. Evaluations by specialists follow the report.

Marital Trouble

Introductory Remarks: I received a frantic phone call from a stranger one evening, asking if "We can come and see you right away." I had never heard of them before, although they told me they had lived in town about six months. I told him that I would be glad to see him. It made me late for an official board meeting, but it was worth it.

When the couple came in, I could see there was difficulty between them. The husband, Jack, started in.

The Call

Jack. I wanted to come up and tell you the story first, but she insists on being here too. Betty, now you keep still for five minutes until I've told him how it is—then you can talk all you want to.

(*I said nothing. She slumped in the chair and was still.*)

Jack. Betty and I have been married two years and eight months. I was married before for ten years and had four children.

Betty. Only three—the last one wasn't yours, and you admit it.

Jack. Yes, but that's all past. The trouble is, Betty thinks I should just ignore and forget my kids by this other marriage. I agreed to give their mother $120 a month for their keep, and now when I want to send them a Christmas gift, Betty blows up and the fight is on. (*He said he was making good money [$575 a month] as dispatcher on the railroad, but it meant being away from home three days a week and while he is gone she gets silly ideas that he still loves the other woman because she [the former wife] sends "mushy" letters which Betty insists on opening and reading, including between the lines.*)

Betty. We still owe the doctor for the first of the two babies and we owe everyone in town—he won't let me see what he does with the money, and I know he's sending more to those other kids than he says, because look at me, I have had two maternity dresses since we've been married; I haven't any stockings; I can't go anywhere because he gives me only two dollars a week—sometimes not even that. All I want to do is go home. I don't want to live with him any more; he beats me. When I was eight months pregnant, he beat me. (*She pulled up her coat sleeve to show marks on her arm from it.*)

Jack. I didn't hurt you, and you had it coming.

Betty. If you mean I didn't lose my baby, no; but it did hurt and if you were half a man you'd know it.

Jack. Well, when she gets to harping on a thing for days on end, I just can't take it any more and I clipped her. It was the only way to shut her up.

Pastor. Un-huh. (*She began to cry in great wracking sobs. I turned to him.*) Was there any liquor in this?

Jack. No, I'm not a drinking man—couldn't keep my job if I were. We neither of us drink. It's just her incessant nagging, and I guess I've got a temper.

(*She had quieted enough to tell me that during the summer the oldest boy by the other marriage had been with them.*) My baby (*a year and a half old*) didn't have any shoes, but when Mike comes, even though he has two pairs, Jack takes him up town and buys him another pair. There isn't any money to buy us clothes, but that kid has three pairs of shoes. . . .
I want is to go home (*1,500 mi
away. She has no relatives or old-ti
friends here. Just a few neighbor*

Pastor. Well, the best cure
homesickness is to go home.

Jack. Homesick, Bah.

Pastor. Is it homesickness or
you trying to run away from a pr
lem?

Betty. All I know is I don't l
him any more. I just want to lea
him.

Pastor. (*I turned to him agai
There are three things on which
home can break up: finances, sex, a
lack of religion. So far I've o
learned of one of these. How ab
the other two?

Jack. Well, she's a Methodist a
I'm a Christian Scientist; but
haven't been to church for years.

Betty. You're a no-good Morm

Jack. I was raised a Mormon, I
I quit that long ago.

Betty. And as for sex, he certai
doesn't consider me at all. He could
wait two weeks after the baby w
born. (*He was very embarrassed a
tried to think of some way to chan
the subject. I waited.*)

Betty. I'm a Methodist, that's w
we came to you.

Jack. We couldn't go on this wa
we've got to have help.

Pastor. Would you like to have
third person help you work out
budget that would enable you to m
your obligations?

Jack and Betty. Yes.

Pastor. Could I come to your ho
tomorrow and help you?

Jack. That will be fine. We do
preciate your help.

Betty. Do you think I should
home?

Pastor. That is for you to deci
if you can afford it, if this is
right thing to do it, and if it won't
pear to others and yourself that y
are running away. Can you get tra
portation, since you are on the r
road?

Jack. Sure, I've told her I co
get her a ticket and she can ride
pass part way, but I don't like
running away. (*She seemed just fr
trated at that point with a "trappe
feeling, if I read the expression on
face correctly. Obviously she is d
perately unhappy; but she is a pre*

an, and despite the oldness of her es still has pride in appearance.)

astor. One of the things which s the most to hold families to- er is prayer. I wish you were in fellowship here.

ck. I can't come because of my .

tty. You don't know how to pray vay.

oesn't the church have a good e study book of some sort? *(I ded her a copy of* The Upper m, *commenting that it could help amily prayer. I also gave her Stanley Jones'* The Way. *Before left she had* The Upper Room sed *tightly in the middle and d up.)*

astor. It appears to me that there several things we can do to help. be glad to come and help work a budget with you; and if you by it, it will help your financial blem. So far as the letters from the r woman, Betty, will you promise more them, not opening them? If can't resist them while they are nd the house, just put them back he mail box and they may not get to you until Jack is home. Could do that?

tty. That's bad. *(I wondered if I ed a martyr complex at that t.)*

astor. And Jack, will you try to your temper? There is a Chinese verb that he who first resorts to sical violence admits he has lost argument.

ck. Sure, I'll try, if she'll just her nagging. *(They both ned.)*

astor. Let's not leave out a single urce that can help. Would you a word of prayer? *(They ed.)*

astor. God, our Father, help us to our faith in thee and in one her. Help us to know thou art in the shadows keeping watch e thine own. Help Jack and Betty ind the way to peace in their e because they have peace in their ts. Amen. *(Then I asked them to me in praying the Lord's Prayer. both knew it and prayed it. She in tears again as we finished.)*

astor. Jack you have a beautiful . *(The smile that came through tears was beautiful.)*

Jack. I know it, and I want to keep her. *(As they went down the steps he held her arm.)*

Second Call

(A phone call the next morning from him indicated he felt I needn't come. She was going home. I urged him to let me come and see them anyway.)

Jack. Sure, you're welcome to come, but it won't do any good. When a woman gets her mind set on something, brother, that's it!

Pastor. I would like to come, and unless you definitely do not want me to, I will be there about three o'clock.

Jack. O.K., we'll see you.

(When I arrived Betty met me at the door with a very gracious smile. Jack came in from the kitchen and was affable but tense toward her. Perhaps there had been some acrimonious exchanges before I came.)

Pastor. Jack said on the phone that you have decided to go to Los Angeles. Does that mean you intend to make it permanent?

(She merely nodded. Tears were close again.)

Pastor. Are you sure you want that, Betty?

Betty. He doesn't love me any more, and it will be better all around.

Jack. You know that isn't so. I do love her, but she has her head set on going so I guess that's all there is to it. I've asked for a pass for her.

Pastor. That doesn't mean it must be used, does it?

Jack. Oh, no, but they don't like it if you bother them for a pass and don't use it.

Pastor. For the sake of this youngster *(a seventeen-month old boy came toddling in)*, I hope you can find some way to maintain a home. I'd like to help on that.

(The floodgates of acrimony were released again, like the night before. He invited me into their closets so I could see that she did have lots of clothes and he had very few. My comment was that women seem to need more. He admitted none were new. The old wounds were gouged and probed with devilish glee, until I broke into the exchange.)

Pastor. I wonder if you are doing any good by rehearsing all these hurts that are all in the past. We all make mistakes, and dwelling on them makes both ourselves and others miserable. I believe the important thing is seeing that.

Jack. Here we are, where do we go from here?

Pastor. One road is separation, but there are other ways. One other is to forget the past and push forward together. Do you want to explore that?

Betty. Yes. *(He was noncommittal.)*

Pastor. Do you still want help on a budget, as we talked about last night.

Jack. Our problems aren't financial. We can work that out if she would just get over her jealousy. She nags about my former wife and she gripes about my going to a show when I'm in ————; but with forty-eight hours between shifts I can't just sit in a hotel room; I've got to do something, and what else is there than a show?

Betty. Would you like a sheet of paper so we can work out a budget?

Pastor. Yes. *(She got it arranged on the kitchen table and brought a big envelope which evidently contained back bills. We listed all the expenses they had, and after including something for medical expenses, for clothing, for amusement, and for church and charity they still had $40.00 which could go on back bills. She seemed amazed that there could be something left.)*

Betty. Why haven't we done this together before?

Jack. Because you don't have any sense of money either. Just like my former wife *(aside to me)*. You'd see something you want and if you could write a check you'd get it and, "blooie," there goes the budget. Or else you'd get mad at me about something and blow it all just to spite me.

Pastor. You need to do things together, whether it's going to a show, to church, or just figuring out where the money is going. Why don't you come to the family-night program next Friday at the church? Bring something for the meal.

(They agreed to do that.)

Pastor. May I make one more suggestion? It appears to me that the problem of us all is inner control. For example, when we are faced with a budget like this, we stay within it; or when something irritates us, we don't throw salt shakers or whatever

is handy; or when someone says something to hurt us, we just bite our lips or tongue instead of answering. It's not easy, but it is the only real control we have, and it's worth the effort. But I've preached enough to you. I do hope you'll come Friday.

Betty. Yes, I think I know right now what I'll fix.

(My departure was again on a level of good rapport, but how truly they want to work out their problems I don't know. I hope I keep the contact.)

Pastor's Questions

I am wondering if I preached to them too much and if I was too insistent on seeing them the second time. It seemed to me a place where aggressive action was needed, but I have qualms about such tactics. I have made four calls in the home since the last interview recorded here. The home has been saved and they are getting along all right. She comes to church, but his work still prevents his coming.

Consultants' Evaluations

JACK was right. He should have told his story without Betty listening in and butting in. Then she should have had the same opportunity. Suppose we reconstruct what might have happened.

Warmer

A greatly disturbed couple arrive at the minister's study. He asks the one who *did not* make the appointment to remain and shows the the one who did make the appointment to another room to wait. This is usually very easy to do by polite request. Sometimes a short explanation which fits the situation is needed.

Now, the minister has a counseling opportunity rather than an arbitration job. He has:

(1) Established the beginning of rapport with the underdog. In this case Betty was placed so much on the defensive by Jack's opening accusations that she became very aggressive, even "won the battle."

(2) Started with the individual. In every such case the primary need is for individuals to arrive at their own insights. This means listening to the marital problems but always looking behind them to the individuals who are involved. Only changed persons can form a changed family.

(3) Saved himself from taking sides. Any man knows how hard it is, even when the quarrel is individualized, not to jump on his white horse and save the "pretty wife" who is in distress.

(4) Made it possible for confidences to be shared which more often than not form the key to the proper solutions, and which would never be freely discussed in the presence of a third person. Old wounds need to be healed, not as in this case "gouged and probed with devilish glee." It is not good to place anyone in the position of being "very embarrassed."

After Betty has talked for half of whatever time is available, Jack should be given his fair chance. During both of these first interviews one should listen and listen and listen. A quick job at diagnosis such as "Was there any liquor in this?" or at prognosis such as "The best cure for homesickness is to go home" almost always does more harm than good. Her immediate decision to run home probably crystallized around these words. A panoramic generalization like "There are three things on which a home can break up: finances, sex and lack of religion," almost always ends in a semantic whirlpool as it did in this case. Listening is absolutely fundamental. When the counselor is a good listener, he seldom has to beg to get back into the situation.

As the appointments continue, certain general things need to be kept in mind:

First, except in rare cases, all interviews should be held in the minister's study. This new environment away from tension symbols is the most objective and helpful place in which insights may grow. It also keeps the counselees in the initiating p tion and tends to keep the minis from having to invade the home.

Second, apparent maturity in cussing difficult problems beco the sign for bringing the couple b together again. God reserves the of creative group solutions for th who learn by personal insight to spect the point of view of the ot person.

Third, attending church wors and especially entering into more timate Christian fellowship gro should be their decision. The inv tion, certainly any urging, comes o when they have begun to learn to spect each other as the children God.

Fourth, all of the time the minis will be gradually withdrawing. stead of ending an interview w "I've preached enough to you"; will indicate his recognition and preciation of their growth in suc way that they will stand more more on their own good insights. nally, there comes the mutual sa faction of knowing that a couns is no longer needed.—***George Warmer, Jr., pastor of F Methodist Church, O a k l a Calif.***

THE first thing I notice about interview is *the way in which the sons came to the pastor's attent* They called the pastor just as he preparing for an official board m ing. This put him under the press of time as he interviewed them. would have done well to have sai the beginning: "Your life proble extremely important to you and w not want to deal with it carelessl hurriedly. Tell me what your tro is tonight, and let me think ov over night. Then we can make other appointment and deal wit again after I have had a chanc think and pray about it."

Of course, this would break sense of hurry they were under, ticularly if the pastor asked the delay any decision of any major portion until *after* he had finished series of chats with them. This realistic coming to grips with time element as it is related to cision, and it has the indirect vantage of an appeal to delay of

on until reflection and relaxation ension have had a chance to do their work. A pastor does well to make a plan of appointments in the beginning as one of the prerequisites of his helpfulness. If the couple does not want to do this, he can do what he can under the limitations of e they place upon him, making it r to them *what* those limitations

Oates

he need for such a path of action ndicated in the fact that the couple ed for a second time, and the pas- was put into the position of hav- to ask and urge to be allowed to t in a second crisis, i.e., the girl leaving for her home. In making sit, the pastor reveals that he has the advantage of *the initiative ard helping themselves* which the ple would have been exerting if had already made an appoint- t with the pastor.

nother suggestion that seems pert- nt to me is that this pastor may or not have had other resource ple in his community who could e been of more systematic help the problems of finances. Was e a Family Service Organization ch offers family counseling in n acute situations as this? They ld have taken the more technical ils over in a referral, and the or could have been more specifi- y related to the couple in terms their religious problem, which ns to be acute enough in its own t. If there were no such organiza- , of course, the pastor would have epend upon less formal and more sonal sources of help. For instance, t is in a rural community, does home demonstration agent have thing to offer at this point? Is agent an active Christian who ld help in such matters?

s to the question about "preach- too much," I would say that the or reflects some qualms of con- nce about this himself which in- tes that the response he got from the couple was one of "water on a duck's back." But my own feeling is that he would have been less likely to have preached too much if he had not been so hurried, if he had not had to take the initiative in making the visit, but had already arranged ahead of time that they come to him, and if he had allowed them more responsibility in working out a solution of their own in the presence of his friendly companionship. If he had arranged a conference, at separate times when the man and then the woman or vice versa could give their separate sides of the story and when they could have accepted responsibility for error without losing face with each other, he would have been more relaxed and would have brought much more inner light to them.

As it stands, I rather feel that the marriage has been outwardly saved, but I do not quite see the inner spiritual grounds of fellowship between them that I would like to see. I would like to have a follow-up at six months and a year and at a year and a half, which is a very important factor in all counseling. It might reveal that the marriage has been saved only temporarily and that on the grounds of an outward conformity. Yet one never knows how the other influences of the church and community may join quietly to bring a couple through a crisis like this, and communicate wisdom quite unconsciously and unintentionally that will provide a basis for enduring happiness between a couple.—***Wayne E. Oates, professor of Pastoral Care, Southern Baptist Theological Seminary, Louisville, Ky.***

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports selected for publication in "The Counselor's Workshop," you will receive a check for five dollars.

All real names and material that may tend to identify the case should be changed before submitting your material. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relationship to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give an evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of THE PASTOR may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

homiletics

Take Courage

A Sermon by LLOYD A. DUREN

When man trys to escape fear or fights alone, the enemy is victor. But the battle can be won if, constantly, man chooses God as his ally. The author of this sermon is pastor of Newfield Methodist Church, Bridgefield, Conn.

For we have to struggle, not with enemies of flesh and blood, but with the hierarchies, the authorities, the master-spirits of this dark world, the spirit-forces of evil on high. So you must take God's armor, . . . and on your feet put the readiness the good news of peace brings. (Ephesians 6: 12-15, Goodspeed trans.)

How do you respond to the words "Take Courage"? Do you feel you need a dose? How do you *take courage?* How do *you* take courage?

Some may react to my suggestion of taking courage by refusing the offer. In other words, one answer to the question "How do *you* take courage?" is the stern reply, "I never touch the stuff." Probably we all at least wish we could say of ourselves, "I don't need any, thank you. I have nothing to be afraid of."

Would it make sense to say that this wish to be in no need of courage, this fear of fear itself, is what lies behind our American anxiousness to make money and possess power or things? The connection is suggested by listening to ourselves talk about "security." What does that word mean? Does it refer to military installations, to income-producing investments? Or does it refer to an inner assurance on the basis of which we take courage to face the world's problems and our own.

The way we confuse three meanings of "security" may mean that we are hoping that when our atom bombs are big enough we will have security and there will be no need to take courage for facing the economic and social crises in the world revolution that is going on around us. The way we confuse three meanings of "security" also may mean that we are hoping that when we own our own home and there are two cars in the garage and a fashionable wardrobe in the closet, there will be no need for anxiousness about the meaning of life, nor any necessity to take courage and wrestle with that meaning. If the courage-peddler should knock on our door when these days of power and prosperity have come, we shall say to him, "No, thank you. We don't need any. We have atom bombs and a comfortable income."

The darker it is the noisier our whistle. The more scared we are the louder our shout, "We are not afraid." The more terrified we grow the more frantically we seek to convince ourselves that there is no terror. It is a desperate blurring game we play with ourselves. The man who says there is nothing to be afraid of usually lacks even the courage to admit that he is afraid.

How do *you* take courage? Some prefer their bravery when it is mixed with gin and ginger.

Are you a little bit nervous just before applying for a new job or asking for a raise? Does it make you uneasy to attend a party where there are many strangers? Does a death disturb you? Then there are some advantages to taking your courage in a cocktail. First, you can accurately predict how much it will cost. Second, you always know where you can obtain the lift you require when some crisis calls for it.

The one drawback to alcoholic courage is that the problem does vanish, but only one's ability to ister the problem. Barroom braver like that of the fireman who cuts the telegraph wires from the al boxes and then reports there are fires.

How do *you* take courage? Do have no need for it? Do you d it? Or is it something that's scribed, like a pill?

Have you heard the current "Tu commercial? It runs something this, "Doctors have shown that u stomachs are often caused by wor and anxieties. But this doesn't h to trouble you. Take 'Tums' for y tummy."

It happened that I first heard commercial while reading Ro Penn Warren's *Night Rider*. How ferent some parts of that novel wo have been if only its hero had b told about "Tums." Percy Munn a leader in the movement to raise ing standards by organizing South tobacco growers. When the toba manufacturers had bribed and blu the association to the brink of s mission, Munn led a group of ni riders who destroyed crops and rorized the countryside to make s no grower sold his tobacco until union price had been met.

One night the maintenance of ror required that a murder be c mitted. Percy Munn did the d work. His victim was an old fri Percy was surprised at the ease which the deed was done. But on way home, Warren says, "he g increasingly aware of what was, parently, a purely physical disc

rt. . . . His mind automatically fused the statement of what had ppened; the fact itself was denied namelessness. But the discomfort creased. The knowledge which his ind denied rose in his bowels. . . . nally he slipped from the saddle and mited on the grass by the road." Robert Penn Warren, *Night Rider*, gnet Edition, p. 116). What a dif-rent tale could have been told if ercy Munn had been told about Tums" for his tummy!

There is a third way to shut the arm clock off and avoid waking up the task of meeting what menaces e meaning of our life. It is very uch like the other two, except that e patient prefers thought pills to e more tangible type, or drinks in ords of cheer instead of glasses of Unfortunately, this is a brand of urious courage which many of us ve been trained to expect from the ergy.

Many who are worried and fearful pect the minister to say: "Buck , old man. It isn't as tough as you ink it is." Everyone who has ever ared with me any of his worries s also told me he hoped I would sure him there was nothing to worry out.

You know the kind of prescription mean: "If you are worried about oney, read Matthew 6:24." "Are you successful in business? Look up II mothy 2:15." "If you are afraid ur marriage is going on the rocks, en study the Fourth Chapter of the ng of Songs." "So you are afraid ur son is deserting the faith of his thers. Tell him to come talk to me morrow at two-thirty." "Are you ll grieving the loss of a loved one? ere, read the funeral ritual just be-re retiring."

How comfortable and how dull life ould be if these were effective ways take courage!

W. H. Auden has written a poem titled "Journey to Iceland." Not any people live in Iceland. Not any choose to be tourists there. The et had hoped that this isolated is-nd would also be out of the way of man problems. He had to admit at the hope was futile, for within a

figure on horseback
On the bridle path down by the lake
The blood moves also by crooked and furtive inches,
Asks all our questions: "Where is the homage? When
Shall justice be done? O who is against me?
Why am I always alone?
No, our time has no favourite suburb...
The promise is only a promise, the fabulous
Country impartially far.
*Tears fall in all the rivers. . . .**

How do *you* take courage? Have you been hoping for an island where there would be no need for bravery? Do you long for a liquid or a powder, a parson or a passage of Scripture that will assure you there is nothing very seriously wrong? Our text from Ephesians is different. For in the same breath that its author urges us to be strong, he also warns us that our problems are more serious than we have cared to imagine:

. . . you must grow strong . . . so as to be able to stand up against the devil's stratagems. For we have to struggle, not with enemies of flesh and blood, but with . . . the master-spirits of this dark world, the spirit forces of evil on high. It isn't simply your boss or your old lady, your neighbor or the cantankerous chairman of your club, the Russians or the Chinese, the socialists or the capitalists, who threaten the meaning of our existence and against whom we must needs take courage and do battle. *. . . we have to struggle, not with enemies of flesh and blood, but with . . . the master-spirits of this dark world . . .* Our most serious warfare is with the demonic powers inside ourselves which trap us and force us into cages we do not choose.

". . . our time has no favorite suburb." Our troubles are deeper and more dangerous than we dare to imagine. It is against this grim background that the author of Ephesians continues, *. . . take God's armor . . . Stand your ground, then, with the belt of truth around your waist . . . and on your feet put the readiness the good news of peace brings. Besides all these, take faith for your shield . . . salvation for your helmet, and for your sword the Spirit. . .*

This whole metaphor pictures the Christian as one who is arming for conflict. It sounds like dangerous business. It is dangerous business. But actually it is not nearly so dangerous as sitting around until we are wounded, then grabbing a crutch and seeking to hobble away from our problem or skirt the perimeter of our terror.

In Rollo May's *The Meaning of Anxiety* (pp. 228 f) there is a section in which he reports on studies of men in the Armed Forces designed to determine what made a man courageous under fire. What most G.I.'s knew already and what the psychologists found out was that the most courageous men on the battlefield were *not* those who were unafraid. On the contrary, they were the men most able to admit how scared they were. The soldier who was not aware of his anxiety was trapped by it. The man who was prepared to act in spite of his anxiety was the one whose creativity and courage were unlikely to falter under fire.

". . . our time has no favourite suburb." Our troubles are deeper and more dangerous than we dare to imagine. We can neither escape anxiety nor go around it; the only hope for a meaningful life is to go through it. The Christian is arming for conflict, *. . . not with enemies of flesh and blood, but with the hierarchies, the authorities, the master-spirits of this dark world, the spirit-forces of evil on high.*

But doesn't this leave us back where we started? We are not trained for battle. How do we dare wrestle with doubt and fear?

In our text there is a powerful image depicting this crucial area of our preparation for battle, namely, our eagerness to enter the struggle at all. The phrase is this, *. . . on your feet put the readiness the good news of peace brings.* That's it! *the readiness the good news of peace brings.*

When we hear with our hearts the assurance of God's certain love, then it is that our weak knees grow strong and we run to struggle with the demons of this dark world—not fearlessly, but indeed fear*fully;* yet joyfully too, knowing that we join Him who was crucified in this same struggle and who lives again to *sanctify to us our deepest distress.*

* From *The Collected Poetry of W. H. Auden* (Random House, 1945). Used by permission.

Enlisting Good News Bearers

By E. JEROME JOHANSO

Those who receive God's word tell it to the world. This is the last instalment of "What It Means to Preach the Gospel," by Professor Johanson, of Hartford Theological Seminary, reprinted by permission of *Theology Today*.

THERE is not only a special aim, but a special time, for Christian preaching. The time for preaching is during the interval between the resurrection of Christ and the end of this age. According to the New Testament, ". . . the victory has been won, but the victory is not yet apparent to all. It will become recognizable for the whole world only at the parousia. *Between* the victory, and Christ's return, the Gospel must be *preached* to the whole world" (p. 41).* Christian preaching is the proclamation of God's word in the contemporary life which binds together into a living unity God's action in the past with God's action in the future. It is the means whereby God's action in and through Christ is brought to bear upon human life now. The seed which is sown now will, moreover, bear a glorious harvest in the future, when God's total harvest will finally be gathered. Christian preaching is, therefore, the connecting link between the resurrection of Christ and the final resurrection of all mankind. "Preaching belongs to the period after Christ's resurrection, it is one link in the painful process of birth, whereby mankind is redeemed and born unto new life. Indeed, it was for the sake of preaching, that is to say, for the salvation of mankind, that the resurrection of Christ occurred" (p. 75).

The specific purpose of preaching is to proclaim to contemporary men what God has done through Jesus Christ so that they can become partakers of his healing and recreating activity. What is crucially important, of course, is God's own action. But God's action must be known in order to become fruitful. It must be accepted and welcomed into human life. What God did in and through Christ is to be done within each individual human being. Each one must suffer the consequences of his own sins. Each one must die. This is what baptism means. "Baptism is death and life. Baptism is to be taken by God's hand and plucked out of destruction" (p. 211). "He who is baptized becomes one with Christ, he partakes in his death and resurrection" (p. 215). Baptism unites men with Christ, and thus enables them to partake of his decisive victory gained on Good Friday and Easter, and of his final victory at the end of this age. The aim of baptism is, then, the same as the aim of preaching. To be baptized is to be united with Christ, and his Church. (Manuscript abridged slightly here.—Ed.)

The meaning of the Lord's Supper is the same. It is another form of the proclamation of the Word of God whereby men become partakers of his saving work. The communion cup draws men within the new covenant, within the Church, within God's kingdom. Here there is also proclaimed "the Lord's death until he comes" (I Cor. 11:26). Here Christ's victory on the cross is united and proclaimed with his complete victory at the last day. "Baptism and the Lord's Supper belong with the *Word*. They belong to the same period, the period of listening and of pilgrimage. This period between Easter and the parousia is the period of the *Church* within redemptive history. The Word and the sacraments are, therefore, constitutive of the Church" (p. 220). The Church, the administration of the sacraments, and preaching all have the same profound significance. They are all means whereby God's saving Word, the living Christ, comes to men now. They are the form God's saving activity takes during this period. They are an integral part of God's whole saving work, which was initiated as soon as evil entered the world and which will go on until evil is fully dethroned at the end of the age and Christ becomes all in all. Wingren would like to see restored to the contemporary Church "the lofty consciousness" of its mission which filled the early Church. He would agree with Cullmann in saying that "the Church was conscious that every day it was carrying forward the divine redemptive history; it was the instrument of the divine redemptive activity, it was taking part in a process that is as much a redemptive process as that which took place before the Incarnation, and as will be the final period which is still to come (*Christ and Time*, p. 167).

On the whole, it must be confessed that the Christian Church today and its ministers do not have this high conception of their work. They have not always seen it as a part of God's total saving activity. All too often they have had a parochial, a fragmentary, and an inadequate conception of the Church and its task. Hence their lack of urgency, and their carelessness in their sermon preparation. A preacher cannot have such a high conception of his work and then perform his task carelessly. The purpose of preaching, of the sacraments, and of the whole work of the Church is to proclaim what God has done in Christ, to proclaim his promise of complete and final victory over the kingdom of evil, to serve as God's agent in the present period wherein his saving work can go on now. The specific aim of preaching is to serve as the instrument whereby God's total saving purpose is brought to bear upon contemporary human life. Through preaching, God's dynamic Word becomes creative in human life today.

The Restoration of Human Life

After the dominion of evil has been broken, after God's grace has

* This study is based on Gustaf Wingren's *Preaching: a Study of Its Basic Character*.—Ed.

n welcomed in faith, man can be-
e what he was intended to be:
obedient and loving son of the
ner. Imprisonment is always de-
ctive of body, mind, and spirit.
prisonment has meant that one
not been *able* to be a *person.*
en one can really become a per-
released from the enemy's grip,
n he verily arrives at his divinely
ointed destiny, then he is re-
med" (p. 28). God's Word is all-
erful. By means of the Word, God
ted the world and man. Through
Word the people of Israel were
n the promise of redemption and
pared for the coming of the Christ.
means of the Word made flesh,
brought his forgiving and crea-
love to bear upon the whole
nan situation. Through the pro-
med Word God is now drawing
within his Kingdom. God's
rd brings men the assurance of a
plete rehabilitation of human life
he end of this age. All along the
, God's Word is active, powerful,
tive. It gives men life; it gives
release from the enslaving power
sin; it gives men hope; it gives
the power of the spirit now. The
Testament witnesses to a "re-
al of the original creation" (p.
.

n fellowship with Christ man is
only forgiven but the lost image
God, wherein he was created, is
ewed. In Christ men become new
atures. Through effective Chris-
preaching, God's power trans-
ns man's weak, sinful, and dis-
ght life. Men after preaching are
the same as they were before
aching. When the Word is heard
faith, men are forgiven of their
, released from satanic power,
ewed in hope, reborn, and re-
ated. They are then able to become
men, who can love and serve
r fellow creatures in humble pa-
ce. "Christ's work restores crea-
to its original purity" (p. 235).
ist undoes the work of Adam;
ist gives life, and righteousness,
the promise of a complete victory
r evil.

The proclamation of his Word now
ntended to continue Christ's sav-
work in contemporary life.
aching is creative because it is
ompanied by the Holy Spirit.
Christ's living Spirit is a life-giving spirit, a love-inspiring spirit, and an ethically renewing spirit. Christ not only restores human life to its original purity, but he will, at the last day, enable it to become something more than it was at its creation. But during the remainder of his earthly life, the Christian goes out to his neighbors seeking to help them, to serve them in love, to encourage them, to resist evil, and to pour new life into all community enterprises. Christians are never to surrender the world to the forces of evil. They are to resist sin in faith and in the power of the Spirit unto the very end. Through the vocation wherein each person serves his fellow men, he is to bring the power of the Spirit to bear upon the life of the community. No area of life is profane. It is all God's creation, it is all to be brought into the service of his purpose; it is all to be glorified. Christians are not to withdraw from the struggle of life. They are not to climb up upon a pedestal and proclaim their virtue. As a matter of fact, even Christians are always sinners in the eyes of an utterly holy God. Sin continues to tempt them throughout life, and it must constantly be forgiven and resisted through the power which the Spirit gives. The Church is a group of forgiven sinners. And yet Christians are God's instruments whereby his saving grace reaches out into the whole of life. Christians strive to do the work of love, empowered by the Spirit, through their vocations in the world. "When the last day comes, true Christians will not be gathered in one place, but they will be found at their places of work, where they live among those who have no faith" (p. 260 f). The Church is the peculiar creation of the Spirit of God, but through the Church that dynamic Spirit reaches out into the whole of human life.

God's Word cannot be monopolized by any Church. It cannot be "locked up. Its power must go *out,* for this power aims to *rehabilitate human life*" (p. 262). The primary task of the Church, then, is to proclaim the creative Word of the living God to all mankind, to send it out through living witnesses into the homes, the factories, the schools, and the market places of the whole world. A Christian is a person who "hears the Gospel, and then carries on his vocation" (p. 282). Men need not fear that the Gospel will be lost if it is taken out into the world. On the contrary, it certainly will be lost if men try to protect it, to control it, or to confine it within the Church. "Indeed, precisely this seeking, outward reaching movement indicates the vitality of preaching. . . . When preaching gladly enters into the needs and problems of its own time, then that occurs again which should occur: Christ sits at the table with publicans and sinners, with *us*" (p. 301). The Gospel enters the world to rehabilitate it. Christ is incarnated in the flesh in order that the flesh might become the vehicle of the divine. Christ comes to men in love and therefore they go out to their fellow men in love. God's whole saving work, from beginning to end, is concerned with the recreation of human life, with its attainment of the glorious purpose for which it was created. (Manuscript abridged here.—Ed.)

Here, then, is a fresh statement of what Christian preaching is intended to be. It is a lofty conception of the preacher's responsibility. It helps all Christians understand the significance of the Church, and of the proclamation of the Gospel. It can help the minister understand his peculiar and difficult responsibility. It can sustain him in his efforts to discharge his responsibility with great humility and yet with great power. This power derives neither from the preacher's skill as a public speaker, nor from his logic, nor from his learning. It derives from the Holy Spirit which accompanies the genuine proclamation of the Word of God. The preaching of the Word is made effective through the persuasive power of the Holy Spirit. God himself comes to us through his proclaimed Word. Through Christian preaching mankind is to be rehabilitated. Through Wingren's profound understanding of what Christian preaching in the purpose of God is intended to be, perhaps preaching itself can be rehabilitated. "Words are the feet upon which Christ walks when he approaches us and seeks to enter our lives" (p. 295).

slants on the religious

THE IDEAL picture of a Christian as one whose profession of faith is matched by an attempt to practice it in society should be before us continually. Such a person can be counted upon to be an alert citizen. He will acquaint himself with political issues, locally and nationally, by weighing short-range objectives against long-range objectives.

He will attend meetings where matters of public interest are discussed; and when the occasion arises he will exercise his right of free speech by participating in debate. He will be flexible and realistic enough in his attitude to display a give-and-take spirit. And often, when neither of two policies in the running appeal to his sensitive conscience, he will act responsibly by choosing the one offering the best promise of achieving justice. In brief, he will study the issues and finally decide not merely as a Republican or a Democrat, but as a Christian who is first of all a servant of his Lord.

This standard is particularly important right now because pressure groups are feeding the people via mass communications media a hash that looks appetizing but is often composed of half-truths, unfair generalizations, and one-sided news commentaries. Black newspaper headlines and dramatic voices coming over radio and television are so insistent that one must be exceptionally alert to sift out genuine analysis from so much that is special pleading. The citizen is better prepared for this task if he is careful to select reputable sources (like *The New York Times*) for his information concerning current social problems.

Protestant Christianity, despite the social witness of some of its communions, tends to isolate the individual from the society in which he lives. Today Protestantism would serve its members well if it put official agencies to work in the field of social research. It is hoped that false accusations of "Romanist tendencies" will not prevent Protestant bodies from speaking authoritatively, and in unity, on public issues.

AT CHINO, California, a fascinating real-life story of man's humanity to fallen man is being written into the record. There, since 1941, criminals at the California Institute for Men have been treated as people. And to the surprise of many old-school penologists such treatment is justifying itself. Inmates of Chino, when returned to society, rarely drift back into a life of crime. (See *Prisoners Are People*, by Kenyon J. Scudder. Doubleday & Co., $3.00.)

Almost nothing about the Chino institute resembles the conventional prison. Here the surroundings are not bleak studies in concrete, with bars and walls and searchlights constantly reminding the inmate that he cannot be trusted. Instead there are long stretches of grass and attractive dormitories. There is even a picnic ground where on Sundays inmates and their families spend time together.

The supervisors (who are never called *guards*) manage to keep order without guns. They do not glower at the inmates as ordinary "screws" are expected to do. On the contrary, the supervisors are friendly, always eager to offer assistance in repairing the inmates' shattered self-confidence.

Attendance at Sunday worship services is voluntary; and yet few of the men stay away from the chapel which they themselves constructed out of salvaged materials. And this is as it should be, according to Superintendent Scudder. "Most men in prison," he says, "are ashamed of what they have done and are ashamed of themselves."

During the week Chino's staff chaplains (a Protestant and a Catholic), both of whom are trained counselors, are available for private sessions with the men. No problem is considered too little or too big to merit attention. In many cases, sympathetic listening is all that is called for. Sometimes, however, a chaplain will travel miles away from the institute to find an inmate's estranged wife so that he can bring back a definite word from her concerning the possibility of reconciliation.

Problems of general morale are handled by the men themselv through the Advisory Council. Co posed of ten representatives elected the men, the council meets with superintendent once a week to pl recreational activities. Such a p cedure is typical of the way men Chino are given responsibility. It a well illustrates the philosophy of prison: "Rehabilitation must co from within the individual and through coercion."

If a man wants to escape, he find little difficulty in doing so. not many men are willing to t away what may be their one cha for a new life. They know that capees, if apprehended, can ne again serve time at Chino. How w they like being treated as persons shown in the fact that, of the 9,0 men who were there in a ten-y period, only 290 skipped.

Chino's success with men who h "missed the mark" should remind of a truth the church preaches does not always follow: namely, t in dealing with sinners—whether side or outside jails—forgiveness a love work miracles.

A SCIENTIFIC study of Americ college graduates, based on questi naires answered by a group of m and women graduates, is offered *They Went to College* (Harcou Brace & Co., $4.00), by Ernest Ha mann and Patricia Salter West.

Early in the study the matter economic success is established: a c lege degree and a fat pocketbook d nitely go together. Furthermore, the graduate grows older his inco increases.

In political life the choice of m graduates is the Republican Par Thirty-five per cent are classified Independent; while the Democr claim only 26 per cent of the gra ates. As a whole, the graduates "anti-New Deal." Those who are R publican are slightly more "int nationalist" than "isolationist"; the majority of this group (45 p cent) are "in-between."

Most graduates disagreed with t statement, "Religion has little to of intelligent, scientific people." T fact, however, that 14 per cent of t Protestant graduates liked the sta ment indicates a need for sophis cated apologetics.—***Richard H. Ri***

What the Bulletin Ought to Do

By WEBB B. GARRISON

"Perhaps the greatest weakness in ordinary use of the bulletin is the attempt make it perform functions for which it is not fitted," says the assistant to the an of Candler School of Theology, Emory University, Ga. He offers here an alysis of the Sunday bulletin in terms of its limits and possibilities.

THERE is little literature on the story of the church bulletin. Exnsive study of files kept by local urches indicates that the bulletin rept into popularity soon after orld War I. Apparently it was unched by large churches to serve a guide in worship and to present calendar of events.

Gradually it became fashionable to ve a church bulletin. By 1925, a w small churches had adopted the eekly sheet. In this period, the cally printed bulletin sheet was alost universally used. Later, various blishers established services that ovided sheets printed on one side, t varied from week to week. Stencil plicators came into common use, aking it possible to prepare an atactive bulletin at little cost and with-t expensive equipment.

Consequently, the use of the bulle-n has come to be virtually standard. here are no exact figures, but a mpling of major Protestant deminations indicates that more than per cent of their local churches e bulletins.

A Stereotyped Pattern

Quite early in its development the lletin began to fall into a rather early defined pattern. There has en no significant change in this ttern since the early 1920's.

Various classes in Religious Jourlism, in Emory University's Candler School of Theology, have made collections of bulletins. They come from some 700 local churches, and cover the period 1922-52. In comparing these bulletins, it is startling to discover how little variety actually exists. It is impossible to distinguish between those of 1922 and 1952, and equally difficult to determine whether a given bulletin comes from a church of 50 members or 2,000.

At first glance the element of sameness does not present a significant problem. But a careful study indicates that in adopting the use of the bulletin, the small church has merely borrowed from the large church without making adaptations to the new situation. In practice, the result is frequently ludicrous.

Traditionally, the inside left page of the bulletin is devoted to an order or orders of worship. This may be a very useful—indeed, a necessary—tool in a large church. There the order of worship is relatively complicated, and music is elaborate. Using the printed guides, the congregation may worship without lengthy announcements.

But in the small church, the minister frequently announces each hymn, reading, and prayer. Then he carefully reads all the announcements printed on the inside right page of the bulletin. For all practical purposes, he has wasted time and money in preparing his bulletin—for he does not actually depend upon it to do a specific job for him.

Purpose of Bulletin

There are notable exceptions, but in many instances the bulletin is expected to perform a number of functions. They are varied in nature, and may be entirely unrelated to one another. Some of the most important of these functions are: (1) to guide the congregation in worship; (2) to promote the program of the local church; (3) to educate the constituency; (4) to serve as an evangelistic agent, reaching persons not related to the church.

Today's run-of-the-mill bulletin is probably most effective in relation to guidance in worship. If a locally printed sheet is used, the outside pages are identical week after week. They become so familiar that they actually serve only as a cover.

Even when the outside of the bulletin varies from week to week, it may have little value as an evangelistic agent. That is because it seldom reaches persons not already related to the program of the church. And the educational value of the bulletin is limited by its distribution. If passed out at church services only, it has no impact on that group within the church that most needs education. And if the usual church bulletin is distributed by mail, there is little in it to attract a reader not already vital-

ly interested in the program of the church.

This points to a rather definite conclusion. An ordinary church bulletin performs one function very well: guidance in worship. It is limited in its effectiveness in every other respect, for it seldom reaches persons other than those who attend the Sunday services.

But if the major function of the bulletin is guidance in worship, a new problem is raised. Is the present bulletin the most effective and most economical instrument for this job? Is it essential, or even worth one's while, to prepare a rather elaborate four-page publication that is likely to be thrown away after the 11:00 A.M. service? Does the present bulletin actually get into the homes of the congregation? If so, what does it offer the invalid? What challenge does it give to those of the family who do not attend church?

Perhaps the greatest weakness in ordinary use of the bulletin is the attempt to make it perform functions for which it is not fitted. It is often used as a substitute for direct mail publicity, and for promotional materials handed out to church members. By placing great emphasis upon the use of the stereotyped bulletin, the church tends to ignore the possibilities of other materials. Some changes in use of the bulletin may preserve all its values, and add greatly to the church's efficiency in using printed resources.

Guides in Worship

Large churches will probably find the conventional bulletin well worth the cost, even if used only in conjunction with Sunday services. Small churches may need to consider a modified form for guidance in worship.

There is no special virtue in the use of sheets (8½ by 11 inches in size) printed on one side and mimeographed on the other. Especially if the printed side is the same week after week, it has little value except in its appearance. A sheet, say, 5 by 8 inches in size and mimeographed on one side and clear on the other, could serve quite effectively as a guide in worship. It is likely to be thrown away after the service, but so is the traditional bulletin!

Many small churches prefer that hymns and readings be announced by the minister. In such cases, a standard order of worship can be placed inside the hymnals. Then the visitor and the occasional churchgoer can follow the service merely by noting the numbers announced.

Promotional Materials

In order to promote the program of the church, announcements should reach the entire constituency. Obviously, this is not done by church-door distribution of the bulletin—or any other piece of printed material.

Thorough coverage may be guaranteed by two methods. First, use of the mail. Even at its present cost, the postal card is still one of the biggest bargains available to the church. It can be processed quickly, and is large enough for rather detailed information about any special event or any week's program. And the postal probably gets a higher readership than any type mail except the personal letter. Many persons throw away second- and third-class mail without opening it. That is impossible with the postal card; in order to see who sent it, the recipient has to glance at the message side.

Another method of distribution is by church teams. Divide your constituency into groups of not more than twelve families each. Then get a publicity chairman for each. His job will be to distribute materials to those on his list; in turn, he receives his supplies from the general publicity chairman. This method, which may employ the telephone as well as printed pieces, has been very successfully used in both small and large churches.

Printed materials, whether distributed by church teams or by mail, should employ all the resources of modern advertising. Any good book on direct-mail advertising will furnish scores of ideas.

Educational Materials

In many instances, education may be combined with promotion by use of a parish paper. Churches preparing a stereotyped bulletin each week might find it more effective to use a different type of worship guide, and issue a parish paper monthly. Such a paper may be distributed by mail or by publicity chairmen within the church. Still another method is sometimes used, though it does not guarantee coverage of the membership. That is distribution of publicity and educational materials at the church door—passing them out as the congregation leave rather than as they enter.

In order to get a high percentage of readers, educational pieces must do more than appeal to loyalty. An effective parish paper must contain some general-interest features attractive enough to pull readers into the publication. Such features may have little or no value other than entertainment or information, but serve to interest readers in the more conventional materials.

There are many possibilities for such general material. One pastor includes a story of a familiar hymn in each issue of his parish paper. Another publishes a brief chapter in the history of Methodism within his state. An Indiana minister uses brief biographies of contemporary Christian leaders. An example of a general-interest feature suitable for use as a stimulant to readership is "Church Words; and How They Grew," published at intervals in The Pastor.

Evangelistic Materials

If an evangelistic tool never gets outside your church membership, it is not likely to be effective. A typical bulletin seldom reaches the unchurched segment of a community and lacks compelling power even when it gets into the hands of non-Christians.

Attractive leaflets and cards, distributed from hand to hand, are likely to have maximum effectiveness. In many communities, distribution posts may be established in business houses and other public places. And street-corner distribution may be of great value, especially in larger towns.

(Pastors who have used unusual printed materials are requested to send samples to the writer of this article. Address: Webb B. Garrison, Box 639, Emory University, Ga.)

An Organ for the Church

By HOWARD L. STIMMEL

t to take into consideration and what to watch for when buying an organ discussed here by the pastor of First Methodist Church, Plattsburgh, N. Y. writes from his experience as a church organist.

ANY churches these days are erned about getting an organ. e have never had anything but old-fashioned reed organ or a o, and they now long for a more quate instrument. In other cases, e is an old pipe organ, with ker action, that is hard to play generally unsatisfactory for the ands made upon it. In still other s, new churches are being built. art can be made from scratch in iding for an instrument. What be the decision?

is easy in handling situations these to make costly mistakes. there are certain considerations h, if borne in mind, can greatly ce the likelihood of a decision h a church afterwards will regret many years.

ppose a church is considering a pipe organ. Organs are built to ification, and a number of factors be considered, such as the size e sanctuary, the size and position he available organ chamber or nbers, and the amount of money the church is able to raise for purpose. A church is wise to ask ral reputable organ builders to mit specifications of an instru- that they could provide within e limitations. One thing church nittees often underestimate is the rtance of providing adequate- organ chambers. The instru- will sound much better if the s are not fitted into too small a e. I have played fairly large ns that sounded dead because factor was neglected in the con- tion.

nother important thing is to see that the essentials of a well- nced church organ are provided re adding any frills. There are families of pipes which every organ should have in proper balance: diapasons, flutes, strings, and reeds. These should be provided for first before even thinking about such things as chimes, harp, or *vox humana*. All of the latter are nice to have if the basic stops are provided for first. Trouble always results when ill-advised individuals or committees try to substitute frills for staples. This is most likely to happen when some generous individual wants to give a memorial and specifies, for example, a set of chimes.

I once played regularly at a church that boasted a memorial organ and chimes. During the service the organist's back was turned to the congregation so that he could not tell who was present. Sometimes, during the early part of a service, the minister would pass a note to me: "Be sure to use the chimes today; Mr. ——— is here." So the chimes would be used, whether the music for that day called for them or not. Fortunately, that particular organ was a well-balanced instrument quite apart from the chimes. But one does not need to use much imagination to realize some of the embarrassing and regrettable conditions that can arise where the principle I have mentioned is not observed in planning the organ in the first place.

If a church already has an old pipe organ and wishes to make a change, one question to be faced is: Shall we rebuild our old organ? It often happens that an old organ is tonally well balanced and is equipped with excellent pipes. But the mechanism is antiquated, and the suggestion is to keep or add to the old pipes and put in a new electrically operated action. This can often be done with fine effect. With the aid of an electric or electro-pneumatic action it is possible to get more variety and increased tonal volume out of the same pipes. Old organ pipes, if they have not been damaged, are just as good as new ones and sometimes a great deal better. Many churches do not realize what a basically fine organ they have, because an antiquated mechanism prevents the organist from getting all the results he is capable of producing.

If the decision is made to rebuild the old organ, a word of warning is in order. Be sure that you are dealing with an honest organ builder. It sometimes happens that in the process of rebuilding, some of the old pipes just "disappear." Some unscrupulous organ builders do not hesitate to steal pipes from one church and use them on other rebuilding jobs in which they are interested. It is possible thus to steal pipes from under the very noses of an organ committee because the average person, even the average musician, does not know how to read a set of organ specifications with a critical eye.

A set of specifications will indicate, among other things, the number of manuals and pedals, together with a list of the stops at each keyboard, plus a statement of the number of pipes allotted to each stop. What happens is that with an electrified action, by a system of borrowing, it is possible to provide more stop tablets with fewer pipes. On the new console all of the old familiar names of the stops appear on the tablets, plus some new ones. But unless one looks sharply, he may not notice that three or four of the stops are played from the same row of pipes.

Several years ago a church I was then serving was considering the

possibility of rebuilding their organ. We asked several firms to submit specifications utilizing the old pipes. One firm in particular submitted specifications in which I was able almost instantly to detect the proposed theft of a considerable number of our pipes. I showed the specifications to an organ builder whom I trusted, and he pointed out several other items of a similar nature which I had overlooked. At the same time he told me how the firm had practically ruined a splendid, three-manual organ not many miles from where I was then living. Outwardly the organ casing looked the same as always, and inside the instrument now has an efficient electric action. But the rebuilders had stolen enough pipes from the organ to make two or three small organs, and the mutilated instrument is now only a poor imitation of its former self.

Another alternative that organ committees sometimes consider is the purchase of a reconditioned theater organ. In the 1920's the theater organ boom was at its height. For the purpose, a type of instrument was developed quite different in structure and in tonal balance from the kind of organ that is standard for church and recital purposes. Then the sound movies came in, and theater organists by the wholesale were out of their old jobs. What was to be done with these expensive theater organs? One solution was to recondition them and sell them cheaply to churches. And many churches, not realizing the basic difference in the two kinds of instrument, swallowed the bait. My own experience with reconditioned theater organs has been quite limited, but I have never yet seen one that I considered satisfactory for church purposes. I gave a dedicatory recital on one of them a few years ago, and the experience, to the organist at least, was a nightmare. Don't buy a reconditioned theater organ for your church! Such instruments are much better adapted for playing "Moonlight Bay" than they are for "Day is dying in the west."

One other alternative that I should like to discuss has to do with the quite modern electronic organ of various types. The development of the science of electronics has made it possible for many small churches to have better organ music than they have ever had before. A good old-fashioned reed organ is better adapted to the sanctuary than is the best piano. But the trouble with a reed organ is lack of volume in accompanying a congregation or a strong choir and the lack of a pedal board. The latter deficiency makes it impossible to play the standard organ repertoire on the usual type of reed organ. Both of these deficiencies are overcome in several types of electronic organs.

Let me say that I am now discussing these organs solely from the point of view of their suitability for use in church. I am not considering here the type of instrument one might wish to have in his home or his club, in a theater or at a roller skating rink. I am concerned only with the church and its needs. Thus some types of electronic organ are better suited to the church than are others that are advertised just as widely. There are many church situations, I believe, in which the church would be well advised to buy an electronic organ. This is particularly true in small churches. I cannot think of any large or fairly large church for which I would recommend one of these instruments as the best choice.

If one is considering an electronic organ for his church there are several things he should bear steadily in mind:

(1) No electronic organ at present available on the market is the equivalent of a good pipe organ. Much of the advertising at this point is definitely misleading. Electronic organs are being oversold to the public. Read the advertisements with the same critical eye with which you would scan any other type of advertising.

(2) The electronic organ is an instrument in its own right. The best procedure is not to compare it with a pipe organ, which it definitely is not. Judge each of these instruments on its own merits. Some models sound more like a pipe organ than others. But you will do best if, after hearing the instrument, you decide whether it produces the kind of music you want.

(3) Small pipe organs are n
being built to meet the competiti
which the market for electronic
struments has created. Investig
these possibilities thoroughly bef
deciding to buy. If you have as mu
as three or four thousand dollars
spend, you might be able to do mu
better with a small pipe organ th
with an electronic instrument costi
about the same amount of money.

(4) If you do decide to buy
electronic organ, be sure to get a ki
that conforms to the standard cons
specifications as set up by the Ame
can Guild of Organists. There shou
be two and one-half octaves on t
pedal board and the distances
tween manuals and pedals should
standard. If you disregard this fact
then it will be impossible to pl
some standard organ works on yo
organ; and your organist, if he
accustomed to a pipe organ, will ha
difficulty in adjusting himself to t
odd dimensions of your instrume

(5) If you are buying an el
tronic organ, you would do well
buy one in which the stop tablet
rangement is as nearly as possil
like the arrangement on a regu
pipe organ. This will make necessa
the minimum amount of special pr
aration required of your organist
learning some entirely new system.

(6) Positively avoid an instrum
which has a type of *tremolo* dev
that makes the instrument sound l
a theater organ.

(7) Go to some church that h
the kind of installation you are co
sidering and hear the instrument
yourself. Call in several discrimin
ing musicians. Then you will be in
position to make a decision you w
not later regret.

I would close by repeating wha
have said above, namely, that there
no type of electronic organ n
available which is the equivalent o
good pipe organ. We are living, ho
ever, in a day of many technologi
wonders. It is not too much to ho
that the day may come when n
developments in the science and
of organ building will produce high
satisfying results. Wise churchm
will watch these developments, a
will welcome all new developme
that make possible an enriched min
try of music for the churches.

urch Stockholders

Here is a statement that was sent the members of First Methodist urch, Torrington, Wyoming:
The following items should be of rticular interest to you. Will you ase study them with thoughtful- s, as well as with prayer:

R CAPITAL STOCK. . . . YOU and GOD

ASSETS

. Bonded Investments:
   a. The Bible.
   b. Fellowship among Christian members (495 reported last year).
   c. Active Woman's Society of Christian Service.
   d. Active, growing Sunday School.
   e. Active Youth Fellowship.
   f. A pledge of $660 for World Service.
   g. A $150 scholarship for John Portor, student Lucknow Christian College, India (paid in part).
   h. $120 by Woman's Society of Christian Service, year's support of orphans in Korea, fully paid.
   i. A budget for local church program (not in the red).
2. Other Assets Considered Good:
   a. Good music.
   b. Good worship services.
   c. Thirty-six subscribers to *The Christian Advocate.*

LIABILITIES

. Taxes Unprovided for:
   a. An empty pew.
   b. An indifferent member.
   c. An uninformed member.
2. Questionable Investments:
   a. A member who did not attend services last year or last month, though he might have done so.
   b. One who has a good voice but does not use it in the choir or vocal solos.
   c. One with talent for leadership but who never uses it for the church.
   d. One with good intentions only.
3. Unpredictable Investments:
   a. One who gives grudgingly.
   b. One who is a "knocker."
   c. An unpaid pledge to missions or to the local church budget.
4. Liabilities to Be Met This Year:
   a. Winning the large number of unchurched persons in this community.

TO INCREASE OUR CAPITAL STOCK AND OUR ASSETS TO REDUCE OUR LIABILITIES . . .

TOTAL THIS IS OUR TASK

—***Homer C. Crisman***

(Pastor of First Methodist Church, Torrington, Wyo.)

The "Greatest Sermon"

I cannot claim that this is my idea —that honor belongs to someone else. But it is such a good idea that it should be shared. It was born in a class discussion at The Iliff School of Theology. The "greatest sermon" is, of course, the Sermon on the Mount.

Sermons have been preached about it and patterned after it, but has the Sermon on the Mount itself ever been preached from your pulpit? It is an experience that is well worth the effort.

An unknown Presbyterian brother suggests this manner of approach: type the complete Sermon on the Mount (Matt., Chaps. 5, 6, 7) on 8½ by 11 inch paper, double spaced, using the Revised Standard Version. The manuscript is easy to read when lying flat on the pulpit, and there is space enough for notations concerning emphasis and inflections of the voice, if you want to make them. Type it out yourself. This will acquaint you with it better than reading it over after your secretary has typed it. Be sure to number the pages clearly so that you can find your place if they get shuffled.

The hard work begins in practicing delivery of the sermon; it must be practiced carefully many times if the delivery is to do justice to the subject matter. Most of us read in one manner and speak in another. Any speech instructor will tell you this is wrong. The closer one's reading manner approaches one's conversational manner the clearer the subject becomes to the audience.

Inasmuch as the subjects shift quickly in Jesus' sermon, one must be able to make the transitions smoothly so as not to lose the congregation. Here again, the voice and the manner of speaking play an important part. Some minor editing may be necessary to make the thought clearer. It should be recognized, however, that editing may be necessary because of our inability to present this sermon as deftly as the Master himself presented it.

James Chubb, who conducted the class from which this idea grew, has made this suggestion in reading the Beatitudes. To many of us, the Beatitudes are just so many statements. They are the greatest promises ever made to humanity. To get the point across that these are promises, and not just statements, it is good to omit the word "for" that precedes the reward. Let me illustrate. We usually read them thus; *Blessed are the poor in spirit: for theirs is the kingdom of Heaven* (Matthew 5:3). Instead, read it thus: "Blessed are the poor in spirit: theirs is the kingdom of Heaven."

The arrangement of the worship service with the sermon, as I have used it, is no different from that usually used, save for the omitting of a scripture reading. The selection of hymns and a Responsive Reading apropos the sermon theme should be made.

If read well and carefully, the Sermon on the Mount runs about twenty minutes. If it is given the proper setting and presented well, it will become to the minds of your people that which it truly is—the greatest sermon ever preached.—***Robert D. Simison***

(Pastor of St. Paul's Methodist Church, Waukon, Iowa)

SERMONS IN CHEESE

EDITOR: Peter Marshall didn't fare so well at the end of the review of his wife's book, *A Man Called Peter* [March, p. 45]. Pierce Harris, Atlanta, Ga., said that "if he got a quantity of milk from several cows, put it through a separator, and churned the cream, the butter was his, no matter where the milk came from." The buttermilk was his also, if he wanted to use it, give it away, sell it or otherwise dispose of it.

And if I got the skim milk, curdled it, drained off the whey, made cottage cheese of the curds, the cottage cheese is mine, as well as the stuff I put into it—salt, pepper, pimientoes, parsley, tomatoes, or other ingredients. . . .

Well, we sure can make a mess of a lot of little things. There's hardly anything anyone says, but what someone has said it before, said it better, or will say it better later on.

Well, we go on making butter and cottage cheese.

ED MALMQUIST, *Newport, Tenn.*

TOO CONSERVATIVE

EDITOR: It seems to be a sad state of affairs when a magazine continues to present articles and the like of one theology. All books smacking of liberalism are taken down river, all reviewers are conservative (just look at March issue!). Or is Christianity becoming narrow and shallow, with no place for those who happen to believe a few "heretical" things?

CONRAD CRAWFORD, *Milton, Mass.*

BOOTH DEFENDED

EDITOR: Upon reading Mr. Tilson's review of Dr. Booth's book *From Experience to Faith* [March, p. 44], I confess that it made me fairly nauseated. Because Mr. Tilson happens to be opposed to the more liberal tendencies in theology I hardly feel that he has the right (or intelligence!) to sweep aside any positive contribution to thought such as this book makes. Before he states that Dr. Booth's faith transcends that which he writes, I believe he had better know him personally. This book is the expression of the faith Booth lives daily. As for staying in a monastery, it is such expressions of real life experience . . . that escape from the monastery. Rather it is Tilson and those like him who retreat back to the thought of predecessors, fearful of the future lest it bring new truth to "destroy" the faith. Christianity must be growing, not stagnating as Tilson would have it. Such does Dr. Booth want and earnestly work for—a dynamic faith.

EDWARD JERVEY, *Boston University School of Theology*

AN OPEN REPLY

EDITOR: Allow me to make an open reply to Brother Marion J. Patrick, the "Humiliated Pastor" [Mar., p. 28], and to the many men who have commented in general about the privileges of the Methodist minister on the accepted supply list. . . .

For those of us who live in a portion of our great land that is predominately Roman Catholic, a grave and important injustice will be done The Methodist Church if we lower the standards any more than they have already been lowered. [You have] a hard time explaining to his people why he cannot celebrate the Holy Communion. Have you, Mr. Patrick, ever tried to explain to a group of people surrounded by Romans, why a man not ordained, not through seminary, not a full-fledged minister, can do these things? I covet for you the chance to try that some time.

I believe . . . strongly that "supplies" can be used, that we use . . . college students in every possible situation. They do wonderful work for us and the church as a whole. I do not think they should be allowed, however, to put our church on the level of the Pentecostal groups which are ever present. This will and is happening in areas where the sacraments are dispensed promiscuously by the uninformed novice. Why should you go to seminary if you are a completed product before you enter?

Reorganize the machinery of The Methodist Church and make a central church with its ordained head responsible for the smaller churches in his area. When I go out to give Communion in the churches in our environs, I ask the local pastor there (student) to preach in my place and our people accept it. My congregation is made up of people of discernment, since this is a college town. If a man is good enough to preach in a church of 40 members at Junction City, he is good enough to preach in my church of 800 members at Stevens Point.

No, Marion, I want to be of help to you, and ready to give it if possibl but I don't believe your request f "full powers" is the answer.

JANS J. VANDER GRAFF, *St. Paul Methodist Church, Stevens Point, Wi*

PROPER SOLUTION

EDITOR: I do not feel that this pro lem of supply pastors administering t sacrament of Holy Communion is pur ly a matter for theological argumer In fact, the problem is much deep than we are willing to realize. Wh we answer to this question will be o answer to the great Protestant quer Is every man his own priest, or mu he have a mortal intermediary to co mune with his heavenly Father?

The sacerdotal system is predicat upon the thesis that the rite of ordin tion imparts a supernatural, prefere tial membership to a select few of t Kingdom of God. Do Methodists real believe this?

This is not an argument of priest v prophet. It is a test of the doctrine papal supremacy. Are the prayers only a select few within the confin of Methodist membership sufficient consecrate adequately the elements bread and wine? Must we practice system of closed communion with our own membership, limiting the ri to those churches able to pay for ful ordained clergymen?

By all means I would retain the hig standards for full ordination. The sp cialization and technicalities of our co plex society demand an informe clergy. But what real relation is the between the two problems? Does man's educational level prepare hi for greater grace in the eyes of God

I feel that the only proper soluti is, as proposed by William Peter Kir [March, p. 4], to allow any past serving a charge to administer the church's rites within the bounds that charge. Since most young aspi ants to the ministry serve church while going to seminary, or studyi for their ordination, withholding t privilege of administering Holy Co munion tends to wean them away fro a feeling of its importance rather tha challenge them to harder work to o tain ordination.

W. JENE MILLER, *Methodist Churc Lone Oak, Tex.*

MISSIONS OUR HOPE

EDITOR: I want to express my war appreciation for Gerald Kennedy's ar

on "Today's Best Hope" [Mar., p. It was most refreshing reading and uld awaken within the whole church reater appreciation of our mission- work. The conclusions reached . . . uld find ready acceptance on the t of all of us.

That we can only stay alive by ng our sons, daughters, and money the evangelism of the world is self- lent. The church was born in a mis- ary atmosphere, and through the t decades its life has been sustained missionary passion. Through the stant pouring out of its life for ers, the church has maintained its itual glow. . . .

The writer of today's best hope lares "No layman or preacher can be quite the same again after he visited the church in a non-Chris- Culture." This is true. . . .

he heroic witness of Korean Chris- s in the face of untold suffering persecution is enough to stir our ls, and lead us to go all-out for mis- ary activity, which is still our best e.

OHN THOMPSON, *Methodist Church, asant City, Ohio*

BACCO MORE IMPORTANT

DITOR: I am disturbed no end by . . . editorial, page 1 of the March e.

ou commend the suggestion of the mmission to Study the Ministry as pects the use of tobacco by the min- r. Then you enter into a long dis- sion of the problem of ordination the supply pastor.

n the light of what is said about oving the promise to abstain from use of tobacco, your suggestion and suggestions on the ordination are seating,

ou end the short paragraph that gave to the only important ques- thus: "it would place the com- ment to the ministry beyond a mere worn legalism." Then you give the of the page (better than three rths of it) to discussion of purely alistic notions about ordination.

am concerned primarily with the suggestion about the minister and acco. There is only one reason why one is concerned to have the change de. What other reason could there than that some preachers want to tobacco or to have their present of the weed legalized? If that were not the case, no one would be raising the question. . . .

There is only one honorable course for the tobacco-using Methodist preacher; that is to admit his guilt and to either give up the use or to withdraw from the Methodist ministry. Regardless of what happens in the future. even withdrawal of the question, that is the only honorable course. . . .

As I take it the question does not concern the private rights of the ministers, but the fitness of the ministers to deal with the sheep of God's pasture.

R. T. LOWMAN, *First Methodist Church, Jefferson, Ohio.*

MEMBERSHIP MATERIALS

EDITOR: In a day when we are complimenting ourselves as a denomination on the issuance of a revised series of membership manuals, I hesitate to add a discordant note. However, I find in my circumstances that the one for teen-agers is so inadequate that I am prompted to cry out.

By "my circumstances" I refer to the practice of many ministers of conducting a membership class which lasts not for the famous thirteen sessions but for one or two years. I feel that the matter of church membership is of such paramount importance that I meet with the young people once a week during the school term for two years.

What material does my denomination provide for such an extended membership session? Nothing that I have yet been able to discover. Oh yes, one could lift a little out of the church school curriculum, but then it would be duplication.

We, who boast of being the largest denomination, have about the least to offer in membership materials for any extended form of membership class. And still we wonder why it is that the youth of many denominations have greater loyalty to their churches than is true for multitudes of our own youth.

CHARLES E. PIEH, *Methodist Church, Paynesville, Minn.*

A WEIGHTIER MATTER

EDITOR: Your March issue has just arrived with more than the usual amount of stimulating and practical material, and with your editorial, "Wesley's Problems—and Ours," page 1. The matters of orders and sacraments are beyond my poor wisdom, but your second paragraph arouses me to answer.

Is the recommendation of the commission that specific mention of tobacco be eliminated from the "question that would commit him to a purity of life . . ."? I assume from the context that this is the case, which if true is about as thin as water, and as transparent. How too, too airtight a defense for the smoking preacher, to answer not only his questioners, but his conscience, that tobacco is not among the "harmful practices that would tend to discount his ministry." . . .

Your editorial does not defend smoking; but let us not fool ourselves. The "singling out one indulgence and leaving many weightier matters untouched," which you mention, is certainly not an unassailable situation. But the members of the commission and you and I know that this is not the reason for the current campaign for a change. "Other indulgences which may injure your influence" are already included in the question; and the obvious reason for naming tobacco is that so many would not mentally include it in the generalization, unless it *were* named. The recommended substitution would not add to ministerial abstentions, but subtract from them. If "weightier matters" also need attention, let the commission and the church have courage to name them also, in black and white, and renounce them as we have so long done with the indulgence in question.

DONALD A. WILLIAMS, *Chaplain, U. S. Army (Wisconsin Conference)*

APPRECIATION

EDITOR: I recently had the good fortune of discovering the magazine, THE PASTOR, which you publish, and have become quite interested in subscribing to this publication.

I am a ministerial student and am certain that much helpful advice and interesting material can be derived from this magazine.

I am enclosing ($1.25), which I understand is the price for a year's subscription.

DONALD E. RUSSELL, *Morgantown, W. Va.*

EDITOR: [THE PASTOR is] a *good* magazine and I'm no Methodist either!

JAMES MONTGOMERY, Community Church, Fairfax, Calif.

CHRISTIAN EDUCATION

How Methodist church school literature is related to Christian beliefs is shown in a recently published pamphlet entitled *Educational Principles in the Curriculum.* This report, which describes the character of *Christian* education, was approved and released by the Curriculum Committee of the Board of Education at its meeting in January.

The fifty-page pamphlet is divided into four sections: "Educational Principles Implied in Basic Christian Beliefs"; "Understanding the Nature of Christian Education"; "Christian Education and the Protestant Witness"; and "Implications for Methodist Curriculum Construction."

According to the report, "Jesus Christ is at the center of the purposes of Christian education. The controlling idea and motive of everything done in the name of Christian education should be that all those engaged in it as teachers or students should come increasingly to know Christ, to love him and trust him, to accept him as Lord and Saviour . . ."

This pamphlet is available through the Editorial Division, 810 Broadway, Nashville, Tenn.

MT. SEQUOYAH SCHEDULE

The following meetings are scheduled for the South Central Jurisdiction at Mt. Sequoyah, Fayetteville, Ark.

Superintendent Elmer H. Hook has announced that August 1-6 is vacation week for pastors and their families.

June 22-June 28—Mozark Youth Group.

June 30-July 4—Youth Group.

July 8-July 15—WSCS School of Missions.

July 12—Jurisdictional Wesleyan Service Guild.

July 16-18—Jurisdictional Board of Missions.

July 21-August 1—Leadership School.

August 6-14—M.Y.F. Workshop.
August 18-25—Jurisdictional Youth Group.

BOARD OF EVANGELISM

As announced by the Board of Evangelism, speakers for the Warren A. Candler Camp Meeting, which is to be held at Lake Junaluska June 29-July 9, will include Bishop Roy H. Short, Bishop Arthur J. Moore, Harry Denman, and Howard P. Powell. The Bible Hour will be conducted by Charles M. Laymon, of Columbus, Ohio, formerly professor of Bible at Scarritt College. Song leader will be John S. Tremaine, minister of Music, St. Luke Methodist Church, Columbus, Ga.

The board recommends for local churches the following summer program:

"1. Hold a summer revival or preaching mission. Make this a 'walking' revival as well as a 'talking' revival.

"2. Conduct a visitation to the unchurched.

"3. Plan an evangelistic Sunday school picnic to reach those outside the Christian fellowship.

"4. Support youth who make commitments to Christ in summer assemblies and camps.

"5. Arrange showings of religious and evangelistic motion pictures to win the lost.

"6. Distribute evangelistic and devotional literature at summer resorts and on the streets.

"7. Plan extra services to serve the needs of a vacationing congregation."

EDITORIAL DIVISION

Of special interest in relation to contemporary American life are seven sessions in the International Lessons Series (*Adult Student, Wesley Quarterly,* and *Bible Lessons for Adults*) entitled "Moral Integrity and Christian Attitudes," scheduled for May and June.

Parents' courses in *The Christian Home* for June will deal with Christian standards in radio, television, and films. Older youth will study "Effective Christian Citizenship" in the July, August, September issue of *Christian Action.*

Missionary manuals related to the theme of Africa are available this summer. The manual for primaries is called *Children of the Congo,* by Lois Eddy McDonnell, and for juniors it is entitled *Making Friends in Africa,* by Mildred Magnuson.

God in Our Lives, a new vacation church school text by Estelle Blanton Barber, was released in May. It is to be used by intermediates, and consists of both a pupil's book and a teacher's text.

CALENDAR OF EVENTS

Information for this section sho reach the office of *The Pastor* at le six weeks before the event or con ence is scheduled to take place, and far in advance as possible.—Ed.

June 9-July 11—First Term Supply tors' School, S.M.U., Dallas, Tex.

June 11-15—Northeastern Jurisdict Conference, Harrisburg, Pa.

June 16-July 3—Seminar on Ur Church, Emory University, Ga.

June 18-22—Central Jurisdiction Con ence, Tindley Temple, Philadelphia,

June 25-29—Southeastern Jurisdict Conference, Roanoke, Va.

June 27—South Central Jurisdiction C ference, Wichita, Kan.

July 4-8—District Superintendents' C ference, Southeastern Jurisdiction, L Junaluska, N. C.

July 7-July 26—Seminar on Ur Church, Boston University School of T ology.

July 9-13—North Central Jurisdiction C ference, Milwaukee, Wis.

July 10-13—Western Jurisdiction Con ence, Santa Barbara, Calif.

July 14-Aug. 15—Second Term Sup Pastors' School, S.M.U., Dallas, Tex.

HOSPITALS AND HOMES

"The Ministry of Life" is the title a new 16 mm sound film developed the Methodist Hospital, Dallas, T This film, with a showing time of twe two minutes, portrays the services o general hospital and the program the Golden Cross. The film is adapta for use in any annual conference by Methodist-related hospital or chu group.

Another new 16 mm sound film, one portraying nursing as a Christ career, is entitled "For You to Decid It shows the experiences of a stud nurse and points up the needs and portunities in this field. Here is an ef tive student nurse recruitment messa

The above films are available rental through The Methodist Publi ing House serving your territory.

A set of 2" x 2" slides entitled "T Church Serves Older People" is ba on ministry to older people, beginn with the work of the Methodist Chu Home, New York City, in 1850 and c tinuing through historical events lead up to the present. For rental instructi write to the Board of Hospitals Homes, The Methodist Church, Rush St., Chicago 11, Ill.

o You Too Want a Director

By HUGH C. STUNTZ *

THE telephone rang and as I lifted e receiver the operator said, "I have call for you from 'Atlantis.'" Before e had finished a bass voice came boom- g over the wire. "Is this Scarritt Col- ge?"

When I replied that it was the voice ntinued: "Have you got a director of ligious education for me?" Just like at! As though we kept a supply in all zes in the academic Deepfreeze.

"I'm sorry to disappoint you," I swered, "but practically all of our udents who will complete their prepa- tion soon have already been em- oyed." Then I asked who was calling what church, what size congregation, hat facilities for religious education ork, what experience they had had with director, what salary they expected to fer, whether they wanted an experi- ced worker or would be willing to art with a newly minted D.R.E.? And hat they expected of such a person?

Well, the bass voice wanted every- ing: experience, charm, skill, effi- ency, maturity, judgment, ability to velop leadership, to co-operate with e pastor and the board of education, attract young people, make parish lls, run a nursery school, lead recrea- on, direct junior choirs, and incident- ly operate a typewriter, addressograph, imeograph, and adding machine. My ocked ears almost expected him to clude a reaper and binder at least. nyway, he wanted a paragon to do the ork of a platoon. This side of Paradise think he will not find her.

He will, in fact, have difficulty in tting anyone with reasonably good reparation for even a part of the work e has in mind. Frequently here at Scar- tt College our graduates may be of- red as many as ten good positions in ligious education before they accept ne. Letters, telegrams, and phone calls nplore, beseech, and even demand that e supply workers for local church tuations right now, and they average ore than ten jobs for every graduate.

Why is there such a shortage?

Local churches constitute the only ource from which directors can me. What does your church do to in- ire and enlist increasing numbers of our own young people for careers of hristian service?

The bass voice over the telephone unded a bit irritated when I asked how many young people of his church had volunteered for Christian service during the past four years. And when I went on to suggest that it is hardly fair to expect other churches to supply the need of his church unless he was making a similar effort, he cradled the phone with a click.

You see there are people, possibly even some pastors, who think that a college like Scarritt possesses some potent magic which of itself attracts numerous young men and women of high quality to enlist and prepare themselves for vocations of Christian service. At least they act that way, and seem miffed when questioned, quite unaware of their own responsibilities in the process. If they would stop and think a moment, I believe they would realize that very few volunteers will enlist unless the family, the pastor, the church school, the M.Y.F., and the whole church program all contribute to the formation of attitudes, the cultivation of purposes, and the development of motives that lead young people into careers of Christian service. That takes careful planning, definite goals, earnest prayer, and perseverance. Few volunteers for Christian service arrive at such a decision without that background.

Even then many cannot afford to pay the entire cost of the education required. They need your help, your church's help. Why not? This is really one of the chief tasks to which the church has been dedicated ever since Jesus called the Twelve. Your church could set up a scholarship fund to provide part of the educational expenses of one or more young people from your own M.Y.F. Give them an incentive, show you are back of them. They can earn part of their college expenses, you can help with some, and they can borrow the rest. Most college students finance their preparation that way, but it is all important that your church should take an interest, give a push at the right time, encourage and stand by. If one-tenth of our churches would do that this year, we would soon be graduating sufficient numbers of young people to serve the needs at home and abroad.

Scarritt College for Christian Workers, Nashville, Tennessee, offers two years of senior college work leading to the A.B. degree and a graduate course leading to the M.A. degree in Foreign Service, Religious Education, Social-Religious work, Bible, Rural work, and in many other areas of Christian service.

Introductory work in Religious Education is offered in all Methodist-related colleges. The following Methodist seminaries offer graduate training in Religious Education:

Boston University School of Theology, Boston Mass.; Drew Theological Seminary, Madison, N. J.; Duke University Divinity School, Durham, N. C.; Candler School of Theology, Emory University, Ga.; Gammon Theological Seminary, Atlanta, Ga.; Garrett Biblical Institute, Evanston, Ill.; Iliff School of Theology, Denver, Colo.; Perkins School of Theology, S.M.U., Dallas, Tex.; School of Religion at University of Southern California, Los Angeles, Calif.; Westminster Theological Seminary, Westminster, Md.

LABORATORY-LEADERSHIP SCHOOLS

(Continued from May issue, p. 33)

July 20-25—Michigan and Detroit Conferences: leadership and laboratory school (N.K.P.J.I.S.),* Albion College, Albion, Mich.

July 20-25—Illinois Conference: laboratory school (N.K.P.J.I.), McMurry College, Jacksonville, Ill.

July 21-25—Wisconsin Conference: leadership school, Wayland Academy, Beaver, Wis.

July 21-25—Kansas Conference: leadership school, Baker University, Baldwin, Kan.

July 21-26—St. Louis Conference: leadership school, Epworth Among the Hills, Arcadia, Mo.

July 21-26—Nebraska Conference: laboratory school (K.P.J.I.), McCook, Neb.

July 21-Aug. 1—South Central Jurisdiction: leadership and laboratory school (N.K.P.J.I.S.), Mt. Sequoyah, Fayetteville, Ark.

July 27-Aug. 1—Indiana Conference: laboratory school (N.K.P.J.), Irvington Church, Indianapolis, Ind.

July 27-Aug. 2—Minnesota and South Dakota Conferences: leadership and laboratory school, Sherburn, Minn.

July 27-Aug. 1—Southern California Conference: laboratory school (N.P.K.J.)

July 27-Aug. 2—Des Moines Conference: laboratory school (N.K.P.J.I.S.A.), Central Church, Oskaloosa, Ia.

July 28-Aug. 1—North Mississippi Conference: leadership school, Oxford, Miss.

July 28-Aug. 2—Tennessee Conference (C.J.): school of missions and Christian education, A&I College, Nashville, Tenn.

July 28-Aug. 1—New Mexico: leadership school, Sacramento, N. M.

Aug. 3-8—Wisconsin Conference: laboratory (N.K.P.J.I.) Algona Blvd. Church, Oshkosh, Wis.

Aug. 3-8—S. California Conference: (N.K.P.J.), Escondido, Calif.

Aug. 3-8—C. Kansas Conference: laboratory school (N.K.P.J.I.), University Methodist Church, Salina, Kan.

* N-Nursery; K-Kindergarten; P-Primary; J-Junior; I-Intermediates; S-Senior.

* Dr. Stuntz is president of Scarritt College r Christian Workers, Nashville, Tennessee.

The Fountain

THE SERMON

. . . A sermon is not a "string of sausages" nor an untracked forest with ideas as trees and the trees so thick and numberless that you cannot see or chop your way through. A sermon is a unity, an integer, an integrated whole, a living organism, a shining highway to and from God. You will have to borrow familiar words from the apostle Paul and make them a slogan in every sermon: "This one thing I do."

—by Simon Blocker, in *The Secret of Pulpit Power*
(Wm. B. Eerdmans)

A NEW LEADERSHIP

The desperate need of our time is for those who are strong because they are humble, and who are humble because of their inward life they have been broken before God. What the world is faced with are the consequences of leadership which is ruthless because it is not strong . . .

—Daniel T. Niles, in *That They May Have Life*
(Harper & Bros.)

DECIDE

Choose any life, but the life of God and Heaven, and you choose death, for death is nothing else but the loss of the life of God. . . .

—William Law, from *The Pocket William Law*,
Arthur W. Hopkinson, ed. (Westminster Press)

TIME IN ETERNITY

A fundamental problem is often obscured by the fact that the terms "time" and "history" are used to denote the earthly scene (life on this side of the death, if not of the individual, of the race) with "eternity" and "beyond history" as contrasting terms. But is immortality wholly beyond time? If so then all growth and movement toward the fulfillment of destiny must cease with death, for time is of the essence of such movement. If destiny is a truly historical concept and if eternal destiny means both quality and duration of personal existence, no such sharp division between time and eternity can be drawn. History as the total scope of man's existence then extends beyond this life and merges with eschatology.

—Georgia Harkness, in *The Modern Rival of Christian Faith*
(Abingdon-Cokesbury Press)

HIGHER RIGHTEOUSNESS

It was once the case that the kind of righteousness upon which men insisted was gravely confused and governed by the demands of what we should regard as ritual and ceremonial. A new kind of righteousness develops when men insist that God will not be satisfied with burnt offerings and that He demands justice and a certain consideration for the poor and weak. We can find in the Old Testament actual evidence of the conflict between these points of view, and can see how the world came to pass from the one to the other. One of the great themes of all parts of the New Testament, however, is the transition to a higher righteousness still, the transition to the view that love is the fulfilling of the Law. It amounts to the discovery of a new posture that man should assume under the sun, a different role that he is to play in a human drama that is now differently construed. Christians themselves have not always remembered to keep on the righ side of this transition, and that is why one of their ow dangers has constantly been the legalism or the Pharisais that the New Testament condemns. . . .

—Herbert Butterfield, in *History & Human Relation*
(The British Book Centre, Inc.)

GETTING ORIENTED

The prime purpose of withdrawal is to find yourself, t establish a fresh starting point. You must answer the que tions: What am I and where am I? Why am I doing what do, and why, despite my many deliberate convictions, d I omit to do so much that I should do? Without that act o detachment one must remain only an appendage of a hous hold, an office, a school, a factory, a party, a guild, a natio

—Lewis Mumford, in *The Conduct of Li*
(Harcourt, Brace & Co.)

BARRIERS CAN BE MOVED

Religion always finds a way. A story that comes out o World War I tells of three soldiers—one Protestant, anothe a Catholic, and another a Jew—who together were movin up toward the front line of battle. When they came to village only a short distance away from that line, a stra shell struck the Protestant and killed him. His two buddie went into a nearby parish house and asked the priest t bury their comrade. He told them that he would be glad t perform the last rites, but the boy could not be buried insid the cemetery because it was consecrated for those of th Catholic faith. But he would bury him just outside the fenc as near the enclosed holy ground as possible. When th burial was completed, the soldiers moved on into the thic of the battle. A few weeks later, after having survived murderous engagement, they were given a furlough. The stopped by the parish house and asked the priest to sho them the last resting place of their friend. He led them t the cemetery and, to their surprise, took them inside th fence and showed them a plot of ground near it—but inside In wonderment, they looked up and asked whether this reall was the grave of their buddy. After all, they had seen hi placed just outside the fence. The priest smiled and said "Yes, this is the grave of your friend. It is exactly where h was buried. You see, I was not allowed to move his body, bu there was nothing to prevent my moving the fence."

—Louis Binstock, in *The Power of Fait*
(Prentice Hall)

SUPERIOR IN TECHNICS

Some opponents of Communism are attempting to produc an ideology for the Atlantic Powers, and for this purpose the have invented what they call "Western Values." These ar supposed to consist of toleration, respect for individual lib erty, and brotherly love. I am afraid this view is grossly un historical. If we compare Europe with other continents, it i marked out as the persecuting continent. Persecution onl ceased after long and bitter experience of its futility; it con tinued as long as either Protestants or Catholics had any hop of exterminating the opposite party. The European record i this respect is far blacker than that of the Mohammedans, th Indians or the Chinese. No, if the West can claim superiorit in anything, it is not in moral values but in science. . .

—Bertrand Russell, in *New Hopes for a Changing World*
(Simon and Schuster)

Current Literature on Pastoral Care

A Review by CARROLL A. WISE

ONE embarks on a project like this with a certain esitancy and a sense of responsibility. Being an author neself, one feels a need to be fair to other authors. Being a pastor and a teacher of pastors, one also feels the need to be instructive and helpful. Since we are writing for busy pastors who do not have time to read every book that is published, we shall try to describe the various offerings which have come to us in a way which will make it possible for a pastor to decide whether a given book is one that he would like to read.

Wise

For convenience, we shall comment on these books in groups.

Marriage

The Modern Family (Henry Holt & Co., 522 pp., .00), by Robert F. Winch, professor of sociology in orthwestern University, is a comprehensive textbook aling with modern family life. It includes excursions to the family life of other cultures, as well as our own. covers the various functions of family life, discusses th real insight the problems of parent-child relationships d of courtship and marriage. As with all scholarly oks, there is an abundance of suggestions for further udy.

From the minister's point of view, a serious weakness in e book is the lack of interest in the religious aspects of mily life. Our sociologists have discovered modern dymic psychology, and it is to be hoped in the near future ey will discover that religion plays an important part family life. However, recognizing this weakness, it ust be said that here is a book that can furnish the minis- a great deal of insight into the problems of marriage d family living. It is a book for serious study.

Marriage, Morals, and Medical Ethics by Frederick L. ood and Otis F. Kelly (P. J. Kenedy & Sons, 202 pp., .50), attempts to clarify the position of the Roman tholic Church on problems of a medical-moral nature ated to marriage. Dr. Good is a highly competent gynologist, while Father Kelly has had training as a ychiatrist. It is written particularly for the clergy and ner professional workers dealing with the problems of rriage. Since this is an authoritative statement, its rusal is to be recommended to any Protestant minister o is interested in the position of the Roman Church on ese various problems. In a sense, this book should be quired reading for all Protestant ministers, since it gives very clear picture of the legalistic approach of the Roman Catholic Church to these profound human problems.

Building Your Marriage (Harper & Bros., 650 pp., $5.00), by Rex A. Skidmore and Anthon S. Canon, is a volume written for young people who are looking forward to marriage. It grows out of long experience on the part of the authors in conducting courses in the field of marriage preparation in large universities. This book could be very helpful to young people looking forward to marriage and could be used as the basis for discussions in a church.

In this same field is a book from England entitled *A Sex Guide to Happy Marriage* (Emerson Books, 352 pp., $3.00). Its author is Edward F. Griffith, a British physician. This book is a rather comprehensive discussion of the sexual aspects of marriage with the greater emphasis placed on the physiological and medical side. It could be improved by several chapters dealing with the psychological aspects of sex. However, the information that is contained here is reliable, the book is easy to understand, and it could be very helpful to people who need an understanding of the sexual side of marriage.

Parents and Children

Still in the field of family, but a different aspect, is a book entitled *Fathers Are Parents, Too* (G. P. Putnam's Sons, 304 pp., $3.75), by O. S. English and Constance J. Foster. For a long time much stress has been placed on the role of the mother in the raising of children. This book very definitely takes the position that fathers are necessary to the successful raising of children. Using sound psychological material with many concrete case illustrations, the book covers the specific relationships of the father from the time when he is getting ready to be a father up to the time when his children are getting married, and he becomes a grandfather. It is a book that is filled with a great deal of insight into the problems of children, as well as those of parents. It is a book which might properly and helpfully be read by many mothers, as well as fathers. The pastor who is looking for material in the field of parent education would find this book very helpful to him.

We find the book, *Understanding Your Child*, by James L. Hymes (Prentice-Hall, Inc., 188 pp., $2.95), interesting, if somewhat oversimplified. It is aimed definitely at parents. It centers attention on the problems of emotional growth and the kind of satisfactions which children need to get from parents in order to grow emotionally. Some Sunday school teachers, as well as parents, might profit from reading a book of this type.

In *Principles of Personality Building for Christian Parents* (Zondervan Pub. House, 321 pp., $3.75), C. B. Eavey has given us a statement of some of the basic principles of child development in a manner which is nontechnical and

elementary enough for the majority of parents. Since he writes from a conservative religious background, his book would be more acceptable to some than one coming from a more liberal religious background. He has used many standard psychological works as his sources.

A Christian interpretation of many of the common experiences of family life is the aim of Mrs. Clarence H. Hamilton in *Our Children and God.* (Bobbs-Merrill Co., 218 pp., $2.50). Though not comprehensive, the author succeeds in lifting a number of aspects of the child-parent relationships to the level of Christian insights. This book should be helpful to many parents, and the busy pastor will find some good sermon material in it.

In a different vein from any of the above is *Toward Manhood,* by Herman N. Bundesen (J. B. Lippincott Co., 175 pp., $2.95). This book is a frank discussion of the sex problems of boys and young men from the point of view of a physician with long experience in public health. It is strong on the physical and medical side, with a wholesome moral emphasis, but needs supplementing on the psychological side.

The Aged

We move now to a special aspect of living—in families and out of families—the problems of the older person. Since we are becoming a nation of older people; and since each of us, regardless of age, is moving in that direction, it behooves us to know something about it. William G. Rose, in *The Best Is Yet to Be* (Austin-Phelps, 212 pp., $2.75), tells us what it is like in its practical aspects. Writing as a social worker with long experience with older persons, he covers such matters as social security, retirement plans, gainful employment, social and emotional life, study and learning, personal religion.

In *Community Services for Older People, The Chicago Plan* (Wilcox and Follett Co., 240 pp., $3.00), we have a report on a four-year study of the needs of older people in a large city and an integrated plan for meeting these needs. This book deserves careful consideration by anyone interested in promoting or organizing community services for older persons.

Psychology of Religion

We turn now to a group of books which might roughly be considered in the field of the psychology of religion. First among these is Leslie D. Weatherhead's *Psychology, Religion and Healing* (Abingdon-Cokesbury Press, 543 pp., $5.00). This voluminous work contains a great many fine insights and at points rises to a high inspirational level. However, clergymen who have followed even at a distance the continuing discussions of psychology, psychoanalysis, religion and health, and similar themes in America will find large sections of the book sadly out of date. Many of the psychological issues discussed are from a period ending around 1925-30. Much of the work done since 1930 has not been included, and the issues with which we are wrestling in this country today are not to be found here. On the religious side, there is a clear expression of a strong faith in religious factors in healing. With this there is also a rather uncritical attitude toward religious practices in healing. In 1949, Weatherhead ga the Lyman-Beecher Lectures at Yale, and most of th material is included in this book.

From England there comes another book, *Nervous Di orders and Religion,* by J. G. McKenzie (Macmillan C 183 pp., $2.25). This is a scholarly piece of work, b some readers will be hampered by its abstract style a vocabulary. The reader who perseveres will find some i teresting insights into the relation of psychology a theology.

Many pastors are familiar with the works of Eri Fromm, psychoanalyst. Dr. Fromm now gives us *The Fo gotten Language* (Rinehart & Co., 263 pp., $3.50), which he introduces us to his understanding of drea fairy tales, and myths. Freud sees in dreams and myths t expression of elements in the personality which are una ceptable to the ego and hence repressed from conscio life. Fromm sees this, but more. He sees a positive, creati aspect of life seeking to reveal itself through symb which make little sense to the "rational" approach, b when understood in terms of the deeper insights whi they convey are found to be highly intelligent and pu poseful. His approach is highly significant for the ps chology of religion, for the language of religion is high symbolic. It has long been the claim of the Christian fa that through its symbols it has expressed a profound lev of insight and understanding.

A different slant on modern psychology is to be fou in a book entitled *Mental Health and Hindu Psycholog* by Swami Akhilananda (Harper & Bros., 231 pp., $3.5 The author of this book is a Swami of the Ramakrish Order of India, who at the present time is the represen tive of that faith in Boston. He has here attempted synthesis of Hindu religion and Western psychology. T student of psychology will find much of interest in h discussion and in his criticism of Western psychologic theory and practice. The book strongly propounds t mysticism of the East as the answer to the mental hea problems of the West. Pastors who are endued with t Christian missionary spirit may find it interesting to re a book by a man who is really a missionary from India America. One of the interesting things about this book the way the Swami fits Jesus into the Hindu pattern thought.

Another book which deals with a perennial religio theme is one by Caryll Houselander entitled *Guilt* (She & Ward, 279 pp., $3.75). We would agree with this auth that our generation is troubled by a sense of guilt. W could hardly agree, however, that the Protestant faith nothing but an escape from a sense of guilt. The bo seeks to present the Catholic doctrines as the answer man's guilt. It has very little to recommend it from psychological point of view.

Another book of a much more technical character *The Psychoanalytic Study of the Child* (International U versities Press, Inc., 398 pp., $7.50). This book is volu six of a series of annual publications under this title. contains over twenty papers, each one dealing with so phase of child development. All the papers are writt by leaders in the field of child psychoanalysis. They a therefore, of a technical nature. This volume, and t

ıers in the series, are good source books for the min-
er who may wish to look up some aspect of children's
oblems in a technical, authoritative source.

Another volume of a technical nature is entitled *Psycho-
erapy with Schizophrenics,* edited by Eugene B. Brody
d Frederich C. Redlich (International Universities
ess, 246 pp., $4.00). This volume would be of real in-
est and a source of insight to those ministers who are
nducting services in mental hospitals and to any who
e working as chaplains in mental hospitals. It is not a
ok which would help the average minister.

In a much different vein and completely nontechnical
Seward Hiltner's *The Counselor in Counseling* (Abing-
n-Cokesbury Press, 188 pp., $2.50). By the use of ma-
ial from counseling interviews, the author seeks to
us attention on certain attitudes in the counselor him-
f. Certainly it is a great source of insight for any person
o works in the field of counseling to analyze his own
periences from the point of view of what they reveal
out his own personal attitudes. Whether the reading of
e experiences of another will be of help at this point is
uestion. However, if the pastor gets from this book the
a of studying his own attitudes in relation to someone
e with whom he is dealing, a reading of the book would
worth while.

Most ministers are interested in helping the alcoholic.
fford J. Earl has given us a small volume on *How to
lp an Alcoholic* (Westminster Press, 96 pp., $1.50).
is volume is more of the nature of a brief survey of
e field and an attempt to indicate in a general way some
the avenues of help for the alcoholic. For ministers who
ve not gone far in the study of the problem of alcohol-
n, the book would serve as a good introduction to the
oblem.

Working with Groups

We turn now to another section and find several books
the problem of working with groups. The first of these,
Introduction to Group Therapy, by S. R. Slavson (In-
national Universities Press, 352 pp., $3.50) is a re-
nt of a previously issued volume. For a number of
ırs now, this book has been a standard work in the field
group therapy. Since ministers are conducting groups
ich have some effect for better or worse on the emo-
nal life of the individuals involved, it is becoming in-
asingly important that we have a knowledge of the
ocesses and principles of group therapy. We may find
t we have been practicing some of these things for a
g time, but certainly a knowledge as is found in this
d similar books should help us to sharpen up our tools
d do a more effective piece of work.

As a concrete example of what may be accomplished
groups, we have a book by Henry Enoch Kagan, *Chang-
the Attitude of Christian Toward Jew* (Columbia Uni-
sity Press, 155 pp., $2.75). The author of this book is
abbi and a psychologist. He is very much concerned
h the attitude of Christians toward his own people. He
s worked out three methods of dealing with the racial
itudes of Christians toward Jews. He put these methods
o practice in a number of summer church camps for
olescents, some of which were Methodist. This book is
account of his experiments in these summer camps and

Lynn H. Corson, pastor of the Methodist Church, Haddonfield, N. J., is shown above in pre-martial counseling interview.

of the results of different methods. It clearly indicates that one of the most widespread methods used in religious education today is of little real avail or effect in changing racial attitudes.

This is a book that every minister should study very carefully. It should be read by those who are in charge of our youth camps in the summer. It should be on the desk of every religious educator. It will answer the question as to why so much of our work is so ineffective at the point of really changing attitudes and will give concrete ideas as to better methods. It should be added that the methods illustrated here are applicable, not only to changing racial attitudes, but to the development of other attitudes of a Christian nature.

Among the offerings of this period, there are a number of interesting pamphlets. Some of these pamphlets come from the Science Research Associates in Chicago. On the junior level, there is one on the problem of learning to read better, and another on the fun that youngsters can have in clubs and how to proceed. On the high school level, one as a primer on atomic energy takes us into the realm of science, while another, "Facts About Narcotics," would provide an excellent basis for discussion on this particular subject. For parents and teachers, there is one on "Why Children Misbehave" and another called "Guiding Children's Social Growth."

From the Public Affairs Committee there is an interesting pamphlet entitled "Why Some Women Stay Single" and another dealing with the problems of having a baby. The Public Affairs Press has also given us a larger pamphlet dealing with sexual abnormalities. It was written by Dr. Samuel W. Hartwell, a well-known psychiatrist, and is part of a report of a governor's study commission in the state of Michigan dealing with sexual problems. This pamphlet is a very good general survey of problems involved in sexual abnormalities.

Finally, there comes a small booklet from an Episcopal bishop, Wallace E. Conklin, entitled *Health and Salvation* (Morehouse-Gorham Co., 46 pp., 75 cents). Here the author outlines his faith in the practice of religious healing, discusses some of the questions involved in religious healing and finally gives instructions for conducting services of this kind. This pamphlet is an indication of the increased interest in religious healing that is evident in our country today.

pastors' reading guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of *Pastors' Reading Guide* is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month's selections are in the fields of Practical Ministry and Theology.

JOHN W. BRANSCOMB, pastor of First Methodist Church, Orlando, Fla.

EMILE CAILLIET, Stuart professor of Christian Philosophy, Princeton Theological Seminary, Princeton, N. J.

E. G. HOMRIGHAUSEN, professor of Christian Education, Princeton Theological Seminary.

N. C. McPHERSON, JR., pastor of St. John's Methodist Church, Memphis, Tenn.

CARL MICHALSON, associate professor of Systematic Theology, Drew Theological Seminary, Madison, N. J.

Fulfill Thy Ministry

—By STEPHEN C. NEILL

Harper & Bros., 152 pp., $2.

BISHOP Neill was the speaker for the Inter-Seminary Movement conference in Illinois about two years ago, and these chapters come out of the lectures delivered on that occasion. Their appeal will be to ministers with many years' experience as well as to the young men facing the "call" and beginning their ministry.

McPherson

The five chapters consider the work of the minister in his relationship to God, himself, his message, his people, and the world. The key to Neill's point of view is contained in a story out of his experience in India a number of years ago. He supervised the work of a number of native ministers. Each of them had several churches and made the "rounds" on a bicycle. Taking an incident out of the life of Elisha, he reminded his fellow workers as they passed the Indian villages: "Unless the non-Christian say of you, 'We perceive that this is a holy man of God, that passeth by us continually,' you are not doing your job." The emphasis must always be on what the minister is and on his relationship to God.

The author recognizes the fact that changes have taken place in the world and he even wonders how any minister can find the time for prayer; yet he must if he and his message are to be vital. There is keen insight in his statement that "there are many things which we may have, but only if we are willing to pay for them. God is a just salesman; there are no bargain counters in his store." Our knees should give our vocation away even if we do not wear "a rear entrance collar," just as the knees of the Anglican bishop caused the Turkish bath attendant to know that here was a clergyman.

Neill insists rightly that the minister must be familiar in a personal way with the experience of the forgiveness of sins. In brief, the minister must, like his Master, be short on condemnation and long on understanding. A sincere humility (never gained by being directly sought) will give him depth of understanding of the problems and temptations of oth so that he will fulfil his ministry. It will deliver him f overanxiety concerning the effectiveness of a particular mon. He will always remember that his best sermons come after hard work and as a result of genuine depende upon the Living God; and if he fails (or seems to do so) will have another chance if he does not think himself m important than he is.

"Preaching is like weaving. There are the two factors the warp and the woof. There is the fixed, unalterable ment, which for us is the Word of God; there is the varia element, which enables the weaver to change and vary pattern at his will." This latter element demands in "weaver" intimate contact with people. It means that minister must learn to listen not only in counseling but e when on the bus or the train.

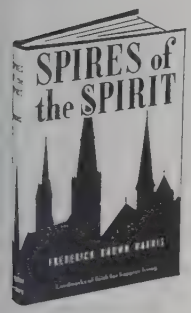
The author emphasizes the necessity of making the l ship of Christ manifest and real in all the areas and r tionships of life in this world. There are some who feel t the church must go underground in order to survive in difficult days ahead; others stress the necessity of repenta as the mood of the church. Bishop Neill agrees that ther much for which the church should seek repentance, but insists that repentance can never be a substitute for act

The general intellectual climate of our age needs to brought under the lordship of Christ. There are signs tha new group of writers, conscious of the futility of much the literature of the period between the two world wars, emerging. The church must become more concerned ab the laboring man and refute by its interest and action charge that the church is always on the side of capital management in the class struggle. Finally, the non-Christ world must be won for Christ. Much has been done, but th remain areas where Christ is not known, churches where r have little understanding of the Christian life. In all miss fields more and better trained native workers are grea needed. This book will call any reader to his knees and t new facing of his responsibility as a minister of the G News of Christ.—***N. C. McPherson, Jr.***

IT is always heartening to a minister who has an exal concept of the tasks and goals of the Christian ministry read a book which magnifies the ministry and elicits from reader a desire to stand on tiptoe to attain unto the h

SPIRES of the SPIRIT

Published June 16



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* Dr. Harris is chaplain of the Senate and minister of Foundry Methodist Church in Washington. He is widely known beyond the capitol for his newspaper column "Spires of the Spirit," selections from which form the basis for this book.

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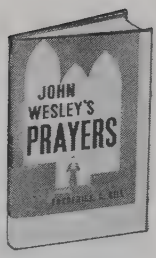

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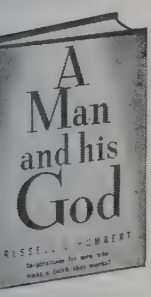

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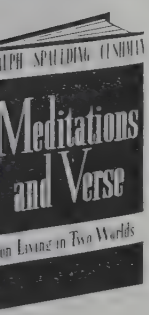

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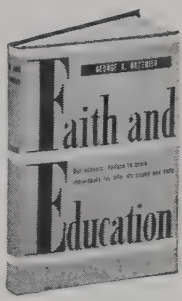

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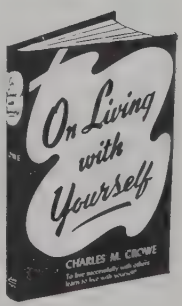

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standards set by the author. This is such a book. It is one of those "little big" books, containing only 152 pages and being small enough to slip into your coat pocket for a train or plane trip.

Fulfill Thy Ministry was first presented as lectures at a conference of the Inter-Seminary Movement at Rock Island, Illinois, by an Anglican bishop, who is the assistant to the Archbishop of Canterbury. In a day when the seminaries of America are crowded with an increasing number of young men who aspire to be ministers of the blessed gospel of our Lord, it is well to have a book like this available for them. It would be most useful to an embryonic group of ministers as a definition and description of the high calling which they have answered, and likewise a stimulating treatment for those who are more mature.

Branscomb

A minister's life is largely made up of vital relationships, and Bishop Neill's book interprets those relationships under the chapter heads. "The Minister and His God"; "The Minister and Himself"; "The Minister and His Message"; "The Minister and His People"; and "The Minister and His World." The first chapter is really the key to the whole when the author lifts up the text from II Kings regarding Elisha, *Behold now, I perceive that this is an holy man of God, which passeth by us continually.* How did the Shunammite woman know that? How to attain unto this sums up the whole subject of *Fulfill Thy Ministry*. Every minister must have a permanently memorable experience of God and make the aim and purpose of his ministry that all people of God may be led in the way of holiness.—***John W. Branscomb***

Christian Doubt

—By GEDDES MacGREGOR

Longmans, Green & Co., 160 pp., $3.50.

IS DOUBT really the foe of faith? There is a certain kind of corrosive, self-willed doubt that may be ruinous to faith; but there is another kind of doubt which is so valuable to the faith it can only be called *Christian* doubt. This, at least, is the thesis of the sparkling, witty, and competent little book written by one of Scotland's contributions to American life. Professor MacGregor, a trained philosopher as well as a clergyman of the Church of Scotland, is currently teaching philosophy at Bryn Mawr College.

Michalson

Nothing could be a matter for faith if it were not possible to doubt it, he claims. Doubt is "an implicate of faith." The wholesome and positive influence of philosophical and religious scepticism has testified to this, and the protest element in both religion and irreligion has helped to keep genuine faith alive. As any pastor or theological professor knows, it is not the doubters that resist spiritual leadership: it is the people who are believing what they have no right to believe. Refusal to entertain a doubt is the sin against the Holy Ghost, for it is the condition of an impenetrable mind.

Doubt may be an attribute of humility. Doubtlessness may just as well be an attribute of one who so fears the tenability of what he believes that he compensates for his fears emotional rigidity or fanaticism. Fanatics are dull and lack in humor. They take themselves too seriously, which is j what the faithful are not supposed to do. Doubt introdu into faith an aesthetic freedom and joy closely akin to mi

One of MacGregor's most novel suggestions has to do w the basis in doubt for ecumenicity. The church has not b able to unify on the basis of its beliefs. Why not try doub "By expressing the doubt implicit in their faith, Christi tend to bring themselves much closer to each other" (p. 11 "Christians must learn to persecute themselves, that is, their doubts persecute their faith. This is the way to t kind of reconciliation which is in the long run most tr unitive" (p. 125).

Doubt is even given liturgical significance through silences of worship, wordless confessions of "doubt conce ing the adequacy of our formulations of Christian beli (p. 76). To fear thus to doubt is to abrogate a moral respo bility. To doubt is to acknowledge the elements of profund mystery, and love in the faith.

This little book will help a pastor live creatively with own doubts. It will do more. It has been said a pastor who never really been sick is poorly equipped for making hosp calls. It seems just as clear that a pastor who has ne really doubted is poorly equipped to minister to the doubt Professor MacGregor's study will help a pastor doubt p ductively and thereby qualify him for another important p toral function.—***Carl Michalson***

THIS book is like most religious books published tod there is nothing new in it, a great deal of old truth is out of it, and it merely leaves your views on the subject m neatly arranged. To this the author would probably retort in the words of Pascal whom he loves to quote, that when we play ball we all play with the same ball; yet one person places it better than another. And it must be granted that MacGregor places the ball well. His thinking is of a sustained high quality enhanced by the use of pertinent wording and rare finds of expression.

Cailliet

The value of this book lies essentially in its central message: there is more faith in a Christian assailed by doubts and increasingly aware of them, than in a self-satisfied, n ter-of-fact, dogmatic orthodox who proudly lines up certainties on the most controversial points of the creed. T knowledge begins with wonder and proceeds through dou *Skepsis* originally meant research. It may not be conduc to light, but at least it does away with the clouds and the fore keeps our intellectul sky clear for the coming dawn.

We are left to wonder why the author omitted the c sideration of what one would have expected to be the v core of his development, namely, the consideration of nega theology—the *via negativa,* first formulated by Plato in *Republic,* developed in his *Parmenides,* then transmitted medieval philosophy through Plotinus, Augustine, and Dio sius; only along the path of cancellation, as we painstakin remove one by one our infirm notions of God, do we tr come close to that great night of ignorance in which dwells.

Moreover, our author, who made so much of the notion mystery, and rightly so, could have found in this great tra tion the unifying theme and sustaining framework of argument. Because he did not do so, he was led to s debatable views as the one expressed on page 13 to the ef

when both St. Thomas and Luther speak of faith they en mean simply belief." Surely this is unfair to the basic heran affirmation of that faith which works full justifica-. Neither does note 2 on page 28 do justice to the Thomis-notion of faith inasmuch as the above-mentioned tradition egative theology culminates in St. Thomas himself (*Sum-Theologica*, I, Q. 4; *Contra Gentiles* I:14, etc.).

his book of existential inclination should not be con-ed as inviting a confusion between intellect and will, be-en sanity and sanctity. While the health of the intellect xtremely important to the orientation and sanctification he will, no amount of constructive doubt, however well rolled, can hide the fact that we are ultimately damned aved according to what we ultimately will and love. There n awful finality about death precisely because death is the of wavering. This must be said. Let it be said. We were ut to forget it.—***Emile Cailliet***

VERY now and then one comes across a book which may described as "unusual." It bears an intriguing title and ts a subject about which people are inquisitive. Besides, iscusses the subject with such deftness, competence, and prehension that it is a delight to read. In fact, it kindles mind with the adventure of high thinking. This book about ristian" doubt is such an unusual book.

he general thesis of the book may perhaps be stated in last sentence of the book: "From the Christian point of , doubt, wonder, and mystery are not only the beginning visdom, as it has been philosophy's business for a long e to recognize and appreciate, but are also the indispens-concomitants of that faith which, leaping always beyond n, opens the mind to receive and participate in the illim-le outpouring of divine love."

ne of the finest treatments set forth in this book has to with the nature of Christian mystery. MacGregor argues an evangelical conception of mystery as against the Cath-. Mystery to the Roman Catholic is an "incomprehensible ainty," whereas to the evangelical, mystery is "an interest-uncertainty." In short, the revealed God is also the hidden .

nother subject of interest, which may not be palatable ecumenicists," is MacGregor's ideas regarding Christian nion. The author believes that Christian unity will never ttained on a dogmatic basis; nor will it be attained on basis of common action. And today, in spite of all the about Christian unity among groups, it is hardly more n verbal unity. He proposes to start with doubt interpreted vonder in the face of commonly recognized mysteries. This ingness to doubt provides the soil in which Christian faith ld take root and live.

he net effect of the book upon the reader is indeed whole-e. It champions a much-needed emphasis in these days n propaganda and mass organization are threatening the ciousness and mystery of truth and love. The Christian rch must beware lest, in its impatience to make Chris-ity "successful" and "practical," it transforms its gospel Truth-and-Grace-in-Person into something which it is not. l while it seems difficult for me to accept fully the "Chris-doubt" expressed in this study as *the* basis of Christian ght and action, I do believe that the *spice* and the *correc-* of its emphasis must ever be in mind as we seek to handle think upon the holy things at the basis of Christian n.—***E. G. Homrighausen***

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Conversion and the Means of Grace . . . Bernhard Citron
Our Secularist Age . . . . . Matthew Spinka
The Creative Conflict . . . . . Edwin Lewis
Somerset Maugham and the Christian Preacher
John J. Bunting, Jr.
Does Anybody Love God? . . . . . Walter Lowrie
The Unifying Word . . . . . David A. MacLennan
The Holy Catholic Church . . . . . Gerald Kennedy
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REVIEWS

Vigilance Needed

THE FEAR OF FREEDOM, *by Francis Biddle. Doubleday & Co., 263 pp., $3.50.*

This book is as valuable to those who are concerned with civil liberties as Blanshard's books are to those who want to know the facts about Catholic power. Francis Biddle served four years as United States Attorney General during the Roosevelt administration. At the end of World War II he was appointed United States member of the International Military Tribunal to try the major German war criminals.

One could describe this book as a document that traces the rise of a new doctrine in America, namely, a man may be judged guilty on the grounds that he has associated with people who are guilty.

Guilt by association. Write that phrase in red letters (not red! to do that invites suspicion) on the wall. Our government has passed a law requiring those who work for it to take a loyalty oath. This oath demands loyalty to the *government* of the United States, *not* to the United States. Do you get that difference? If you don't, then you will need to read Biddle's chapter entitled "The Quality of Loyalty." In short, you must be loyal to your government boss, and if you aren't he can classify you as disloyal by proving that you have had associations with any of the people or organizations classified as suspicious by the Attorney General's office.

Does this still leave you cold? Then imagine what can happen in ten years if the big boys in government positions begin to act like Senator McCarthy. Under the present loyalty program a man like McCarthy could take the State Department and eliminate every mind and lip which differed from his dictation. He could take the War Department and rule it like a Hitler. We have the laws on the books and they are custom built for the hanging of democracy on the gallows of security.

So we abandon democracy because we have the fear of freedom! This book tells us how bad things are. We have known it but we haven't known it all at once. We have had driblets in the news, but here is a flood of evidence. We have heard about teachers, authors, scientists, and public officials caught in the web of "guilt by association," but here we have a number of case histories describing the death of human freedom —not in some other country but right here in the U.S.A.

After I finished this book I had to preach a sermon on "A Reed Shaken by the Wind." Are we going to stand up and speak, or are we going to stand by while men are found guilty, not for their own acts but by reason of the actions of others! Not only did I have to preach a sermon, but I had to discard a pretty little sermon already prepared for a college chapel service. In its place I had to talk about "The Fear of Freedom."

Those of us who have to have freedom to do God's will had better read this book and begin to stir the untroubled waters of our service clubs, secular organizations, and even of our official boards. What we need is a national revival of the spirit of independence and this book is a fine source for the factual materials needed to give substance to our remarks. Here's to freedom, and thanks to Biddle. Here's to you and may your speech to the local Sit Tighter Society have reverberations heard in heaven.—***J. Edward Carothers***

Scholarship

THE JOY OF STUDY, "Papers on New Testament and Related Subjects Presented to Honor Frederick Clifton Grant," *edited by Sherman E. Johnson. Macmillan Co., 163 pp., $2.75.*

Friends, colleagues, and former students of Frederick C. Grant, distinguished Edward Robinson Professor of Biblical Theology at Union Theological Seminary, New York, have joined the publishers in honoring his sixtieth birthday with this delightful series of essays. Such *Festschriften* are happily becoming naturalized in an American environment. May their tribe increase!

Sherman Johnson has done a piece of superb editing, worthy of the man he and his colleagues seek to honor, and has enriched the interest and usefulness of the book with a preface and an appended list of Grant's publications. The individual essays suggest something of the range of professor Grant's inquisitive and penetrating scholarship, but a glance at the bibliography indicates that they fall far short of exhaustin

Frank Beare, of Trinity College, ronto, presents a study of one of parables, employing techniques of ary form, and historical criticism illuminate its exegesis and exposi Burton Throckmorton, Jr., of U examines the relevance of Jesus' te ings to issues raised by modern and rumors of wars. John Knox, of Union, contributes an exegetical on a Gospel pericope that has he fore eluded satisfactory explicatio hypothesis advanced with character brilliance and modesty. Holt Gra of Seabury-Western, where Frede C. Grant once served as dean, de strates the constructive uses of wha and I, following Grant rather Dibelius, Bultmann, or Lightfoot, w call "tradition criticism."

Henry J. Cadbury, of Harvard, works the mine of Paul's corresp ence to demonstrate that there is t still a wealth of undiscovered treas Robert Grant, who carries on the fa tradition of churchmanship and sch ship, explores Jewish and Hellen thought for new light on tantali references to the idea of "wisd among followers of Apollos at Cor Philip Carrington, Archbishop of bec, comes valiantly to the suppo one bit of ancient church tradi Sydney Temple, of the Universit Massachusetts, shows how much have yet to learn for New Testa research from a study of the to raphy and meteorology of Pales Clarence Craig, dean of the Drew ological Seminary, shows how ecun cal theology can profit from bib theology under the careful contro historical exegesis. Morton Enslin Crozer, convicts many of us in the istry of failure to relate the wor the study to the opportunity of the pit. A. H. Forster, of Evanston, wri new footnote to the study of a fa Irish saint. Arthur Jeffery, of Colu traces the Mohammedan adaptatio early Christian eschatology. And A Darby Nock, of Harvard, examines history of two New Testament wor the vast reaches of Greek and usage.

I am not competent to quarrel the conclusions of several of the tributors. Their essays remind me the discovery of new truth consti "the joy of study." I cannot agree the conclusions of a few othe Throckmorton, Carrington, and K to be specific. They would not be to the genius of the man they see honor if they had chosen subjects permit of an easy answer, or if they

ected all their readers to acquiesce. iest disagreement is the only climate rable to the discovery of new truth. nd some of my most considered ions fortified by the fresh research several writers. And all the essays, ther, illustrate the meaning of the py title and bring pleasure, not to the great man to whom the me is dedicated, but also to those is who now have the pleasure of ling them.—***S. MacLean Gilmour***

ood and Evil History

NCIPALITIES AND POWERS, *by ordon Rupp. Abingdon-Cokesbury ress, 143 pp., $2.*

he British sense of style is always utterly convincing that the subtle, ealing charm of the author's lan- ge, like that of C. S. Lewis, almost rents critical judgment. The little me begins with a striking compari- of modern man's predicament with "failure of nerve" of man in the centuries before Christ. Then fol- s an illuminating analysis of the istian interpretation of history, ving that, although the past is ir- cable, our interpretation of the past s change and thus yields a tradition ch in turn becomes an operative ure in the present. The third chapter onstrates scintillatingly how from small sources grow both great evil great good and hence the obligation ing upon each Christian to have "an mportant ministry of human con- , interest, and sympathy, and, not t, of courtesy."

he treatment of Christian versus lar eschatology shows the value of a istian awareness of urgency, tension, immediacy. Next, Evangelical inianism is described as pro- ng a coherent and adequate frame- k of sound doctrine, warm zeal, ethical transformation of individ- and communities. The final section usses the Christian duty as a con- t, persistent, and universal proc- ation of the gospel, the realization he church as the Redeemed Society, necessity for complete disregard of in Christian charity, and the need unswerving confidence in Christ's ory.

ut nowhere is there any real con- ration of *principalities and powers*, e grim, evil, demonic spirits, the d-rulers of this darkness, who pit r wits against God and his angels for the control of man. To that extent, Lewis in his *Screwtape Letters* is far more penetrating. Rupp has given us a magnificent picture of the struggle of a Christian against historic evils which is more profound than ordinary liberal Utopianism, but which lacks the still deeper profundity of the Pauline phrase which is his title or of Huysmans' novel, *Là-Bas*, or of the exultant Lutheran hymn:

What though this world with devils filled
Should threaten to undo us?
We will not fear for God hath willed
His truth to triumph through us!

Rupp does indeed perform admirably the task of presenting the ambiguity inherent in the Christian religion better than most Americans do except Reinhold Niebuhr, but he fails to make sufficient use of the most impressive of all such presentations, that of Saint Augustine. Over and over again, as I read the book, I was reminded of the dual meaning, both true, of the ancient acclamation, *"Christus vincit, Christus regnat, Christus imperat!"*—***Allen Cabaniss***

Relative Viewpoints

CHRIST AND CULTURE, *by H. Richard Niebuhr. Harper & Bros., 259 pp., $3.50.*

The apologist likes to point out the relativity of viewpoints differing from his own, but where his own is concerned —that is another matter. This being so, the reader-apologist will probably be slightly irritated by Richard Niebuhr's latest book. Here he will see his own view of Christian ethics placed side by side with other views, each treated with objectivity and sympathy, with no one view being set up as the "true" one.

Christianity is monolithic in the sense that all expressions of it are derived from the one Jesus Christ. It is in the interpretation of Christ that a plurality of ethical views takes form. How one decides about Christ determines whether one will or will not relate him to culture. For some groups the significance of Christ is found in the "new law" he brought with him. For others it is Christ himself, living and dying and being resurrected, who is significant. There are also those who evaluate Christ primarily in terms of the "new community" (Holy Catholic Church) he established.

From these fragmentary interpretations five "types" of answers to the question of Christ and culture have emerged: (1) "Christ Against Culture"; (2) "The Christ of Culture"; (3) "Christ Above Culture"; (4) "Christ and Culture in Paradox"; and (5) "Christ the Transformer of Culture."

Richard Niebuhr is a "relativist" in the best sense of the word. His fidelity to scholarship and to the intuitions of faith prevent him from giving absolute sanction to any one of these types of Christian ethics.

Two features of this book seem to this reviewer to be outstanding. The first is an especially able presentation of Pauline ethics given under "Christ and Culture in Paradox." Paul is shown as a vigorous two-world Christian who was able to bring ultimate considerations of faith to bear upon the solution

REVIEWERS

ALLEN CABANISS, professor of History, University of Mississippi.
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RICHARD H. RICE, assistant editor of THE PASTOR.
MIMS THORNBURGH WORKMAN, pastor of the Methodist Church, Malta Bend, Mo.

of immediate problems, though not always to the satisfaction of the rationalist.

The other feature, appearing in the last chapter, seems to be a valid criticism of Kierkegaard. The Dane is right in saying that all decisions are made by the individual in what can be called an either-or context—that is, the individual *must* choose; he does not have the freedom not to choose. But decisions made by the individual are not "individualistic," as Kierkegaard believed. The individual is completely "solitary" only if he abstracts himself from a society of living persons who are also involved in history existentially. The extreme note of the Kierkegaardians "abandons the social problem, not because it is insistent on the responsibility of the individual, but because it ignores the responsibility of the self to and for other selves."

The impartial manner in which the author handles the controversial problem of Christ and culture makes this work a first-rate contribution to the ecumenical movement. One should hope that it will set a standard other theologians will follow. If in reflecting over the book the reader-apologist overcomes his initial "slightly irritated" feeling, he will be moved to confess his own relative viewpoint and thus be better prepared to join other Christians in worshiping the Absolute God—***Richard H. Rice***

Building the Sermon

THE CRAFT OF SERMON CONSTRUCTION, *by W. E. Sangster. Westminster Press, 208 pp., $3.*

This is, except for editorial changes, a reprint of a recent British edition under the same title. Like its companion volume, *The Craft of Sermon Illustration*, also by the same author, it is remarkably strong in some characteristics and surprisingly less than strong in others.

After an opening plea for preaching, Sangster, a past president of the Methodist Church of the British Isles, classifies sermons according to subject matter, according to structural type, and according to psychological method. He then proceeds to deal with the beginning of the sermon, the conclusion, methods of preparation, and mistakes that are commonly made.

One revels in the author's high view of preaching. One concurs also as he gives first place to sermons on biblical interpretation, and as he offers, in addition, a splendid section on why other types of subject matter deserve inclusion in sermons. The reader is customarily well motivated by the unobstrusive insertion, before any major presentation, of the reasons why that subject merits careful consideration.

Sangster's approach is timely, revealing always an awareness of the contemporary situation. Constantly, his aim is to be practical, even in the midst of theory. His style is lucid, interesting, and forceful, infused with spiritual warmth and evangelical fervor.

When the author, however, rejects the term "topical preaching" on the grounds that it makes "no distinction between a doctrinal sermon, a devotional sermon, and a sermon on apologetics," many will rise to insist that it serves a primary and worthy purpose other than that. When he repudiates " 'topical preaching' in its modern sense" as being, on both sides of the Atlantic, "usually a moral comment on the events of the day" and not preaching at all, an even larger number will wonder whether he has not succumbed to a hasty generalization. But the surprise of the reader increases when the once-outcast topical preaching, under the newly bestowed appellations of "faceting" and "categorizing," re-enters as two of the five approved types of sermon structure. In this same section the reader is further confused by the listing of two additional types of sermon structure as "argument" and "analogy." Since literal analogy is one form of argument this is either inconsistent or ambiguous. The content indicates the heading should be "figurative analogy."

In dealing with the conclusion, the author counsels wisely, "Do not introduce new matter into a conclusion." But seven pages earlier, still speaking of the conclusion, he has assured us that many sermons which up to that point have merely held up to admiration some lovely and winsome grace "require a 'How to' termination." This he denotes as one type of conclusion, which he labels "demonstration." Since the reader cannot follow both these admonitions, he will probably wish the writer to take a stand on the former and shorten by one his types of conclusion.

Because Sangster mistakenly assumes that the essence of "conversational style" in delivery is related to "a little intimate chat between you and me" and a "half apologetic manner," he treats it with little tolerance. A number of his readers would doubtless prefer him to recognize that in versation there is a mode of comm cation essentially direct and pers bearing the self-authenticating fr ness and vitality of thoughts and e tions newly come to birth, often as removed from "a little intimate c as was the conversation between D and Goliath, that there is a true " versational style" worth pushing the counterfeit in order to achieve.

Many will profit from the inspira of this volume. Those who read discrimination will find homile value as well.—***Robert White K patrick***

Critique of Zionism

A PARTISAN HISTORY OF JU ISM, *by Elmer Berger. Devin-A Co., 142 pp., $3.*

The Jews in America are being vided by the propaganda of the Zion who are telling them that every outside Palestine is an exile, and Jewish religion can be free and i only in a Jewish nation.

Elmer Berger here contends Zionism is all wrong. Being the ex tive secretary of the American Cou for Judaism, he speaks the viewp of the Reform Jew who feels that Z ism is the contradiction of real Juda

Zionism falsifies Judaism by igno the great prophets and returning to priestly and tribal idea. It denies one Father of all men who can worshiped in any place the whole w over. It misreads biblical and ex biblical history in assuming that th is or ever was a standard and una able Judaism. It secularizes a spiri ideal by setting up a civil state. It pudiates democracy by its evil idea self-segregation. It has split Palest and it is unsettling the Jews here.

In his main contention the autho unanswerable. The ideal of the g prophets and Jesus *is* identical democracy, and it *is* in direct cont to a sacerdotal state religion. W Jews should do, then, is to make th selves good citizens in the democr countries, accepting equal responsi ties along with equal rights, exhibi no consciousness of being superio other men, and finding their dist tiveness in their religion of brotherh with all mankind.

Berger's interpretation of the Testament, especially his insight the universalism of Amos, Hosea, Isa

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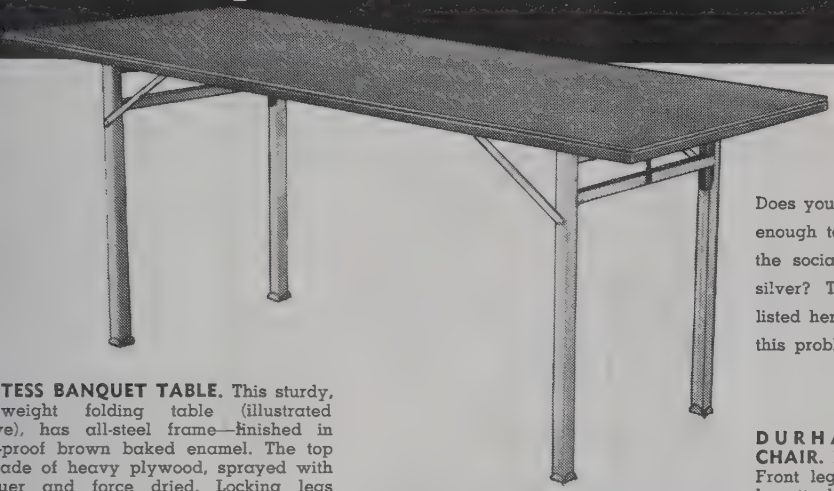

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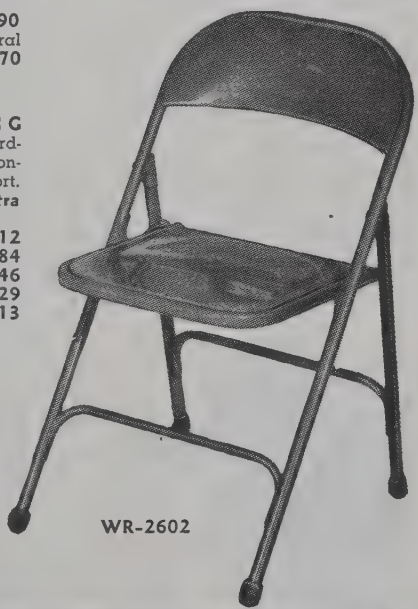

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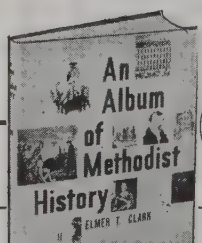

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His presentation of true Judaism as a religion that is livable anywhere on the face of the earth is entirely convincing.

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Berger does not hope to convince the Zionists that they are wrong. The purpose and effect of the book is to make clear where the issue hinges.—***Mims Thornburgh Workman***

Conviction and Tolerance

THE TRAVAIL OF RELIGIOUS LIBERTY, *by Roland H. Bainton. Westminster Press, 272 pp., $4.*

This is a delightfully written and interesting little book. It was given first as a course of lectures on the James Sprunt Foundation at the Union Theological Seminary, Richmond, Virginia. Portions of the book were given again at other schools throughout the country.

The theme of the book is timely, even urgent. In our time when Roman Catholicism and Protestantism are vying with one another for the religious control of America and Christian civilization is at odds with communistic Russia, it is time for us to consider again the virtue of tolerance and the prospect of learning how to live together as brothers in one world. One of the characteristics of historical Christianity has been that people of differing opinions have not always been able to live amicably together. The Catholic Inquisition constitutes one of the bloodiest and most horrible chapters in all history. Protestants cannot pride themselves on having acted much differently from their Catholic antagonists. The persecution and martyrdom of Michael Servetus in Geneva testifies to the ruthless and relentless spirit of John Calvin. Indeed, the sixteenth century, like preceding centuries, was an era of bigotry and intolerance.

However, the seventeeth century seems to have had a different attitude. Here you begin to see religious liberty dawning upon the consciousness of mankind. Bainton's chapter on John Milton is excellent. It is important that we realize that the second greates ever to write in the English lan was also a man of political an ligious convictions who made convictions felt by his pen in unma prose.

Baptists who read Chapter Eigh be proud of their forebear Roge liams. He is the only American career is treated in the book. Pe he is the only one who deserves sideration under such a theme.

The chapter on John Locke s be of interest to the politician an student of constitutional history. R it is very difficult to divorce c history from social and political h anyway, and it is well for us a study the two to realize how in cably they are bound together. religious issue seems to have po and social consequences.

This book is the work of a comp scholar and church historian. I been very carefully studied out the research that has gone into its position has been thorough an conclusions are sound and depen But the thing that recommends it to the preacher and to the inte layman is its style. Professor Ba has written what he has had to s clear, nervous English. He is very crete and practical and it is simp follow his narrative.

We cannot understand the pr if we try to divorce it from the The problems that we are facing are problems that have their ro in the past. Every preacher who should read this book. He will fi it many challenging insights and haps guidance as he forms his attitude on the ticklish questio tolerance and conviction in our day.—***William R. Cannon***

Atonement--Classic View

CHRISTUS VICTOR, *by Gustaf A Macmillan Co., 163 pp., $2.50.*

Since the Reformation, discussi Jesus Christ's atonement has cen mainly around two contrasted vie it, which have been designated the jective" and the "subjective." former—going back to Anselm revived at the Reformation by C and the theologians of Prote Scholasticism—emphasizes the faction of the demands of God's eousness which Christ made at Cal The latter theory—expounded by

in the Middle Ages and restated nineteenth-century liberal theolo- s like Schleiermacher—stresses the ts on the sinner of the full revela- of God's love in Christ.

the course of this discussion it has me clear that, while each of the theories has merits, neither by itself tirely satisfactory.

ıstaf Aulen, the famous Swedish logian, in this book (first published England in 1931), draws forcible ıtion to a third interpretation of st's atonement, which he designates "classic view." This view empha- the atonement as a movement in h God is both reconciler and rec- ed, and in which he, in Jesus st, overcomes the enemies that have ıved mankind, namely, sin, death, the devil. This view, Aulen con- s, had its beginning in the New ament; it found able expression ıe theology of the Eastern Church Irenaeus to John of Damascus; it was revived at the Reformation insight and power by Luther.

ıough not furnishing a logically tailed interpretation of Christ's ıed work, this work has the im- ant merit of doing justice to the t religious verities of which any uate theory of the atonement must account, and particularly of the ıe initiative throughout, and of the ic effects of Christ's sacrifice. Dr. n believes that this "classic view" ming back into its own in present- reflection on Christ's atonement.

ow is this book to be appraised? author is quite correct in asserting this view has its roots in the New ament: Frederick C. Grant, in his nt *Introduction to New Testament ight* (pp. 255-7), makes this clear. n is also right in maintaining that view found pointed expression in ern theological thought, albeit with ıtions of imagery. His criticisms of "objective" theory, as expounded in lm's *Cur Deus Homo,* are well ded. Yet Aulen hardly does justice ıe "subjective" theory, particularly ı he says that it makes "the for- g and atoning work of God . . . ndent upon the ethical effects in an lives" (p. 139). This is definitely true of this theory, at least at its for it emphasizes the love of God hrist as the basis and ground of inner's repentance.

ılen is surely right, however, in ting that any adequate theory of atonement must stress both the ctive vicarious suffering of Christ its subduing effect on sinners, must e it clear that God was in Christ throughout, and must affirm that Christian salvation consists not merely in deliverance from sin and death, but in eternal life as a present possession. It is certainly interesting, and perhaps significant, that so able and up-to-date a present-day theologian as Walter M. Horton of Oberlin has this to say regarding *Christus Victor:* "I am glad to admit my debt to Aulen, and my substantial agreement with his position" (*Our Eternal Contemporary,* p. 100). —***Norman Victor Hope***

Faithful Pastor

THE ROMANCE OF DOORBELLS, *by Eugene Dinsmore Dolloff. Judson Press, 197 pp., $2.50.*

The popular assumption that if a preacher is a good pastor he is a poor preacher, and if he is a good preacher he is a poor pastor is answered by the author in this book. It is not a book on theory but a down-to-earth treatise of what takes place in the daily round of a busy preacher serving his nineteenth year in a typical American city.

The title, *The Romance of Doorbells,* is well chosen. It is most intriguing from the beginning, as one sees the possibility involved with ringing the doorbell of a stranger in the service of the "Master of Men." The book tells in a lively and entertaining manner when and how the doorbells should be rung, and the technique to be followed along with the results to be obtained; the motive behind the ringing of doorbells being an unfailing love for people—all kinds and types of people.

Dolloff says, "The rank and file of people who form a parish will not be inclined too kindly toward even the most brilliant preacher unless he takes a genuine, personal interest in them as individuals." People, to the faithful pastor, are not just cogs in the machinery of the church, but they are living personalities made in the image of God, and should be treated as such. In this area of his work, he takes nothing for granted, but goes into minute details as to the most intricate mechanics involved in the function of the task at hand.

The Romance of Doorbells is a down-to-earth story of a faithful, devoted servant of the church in his daily round of seven days a week as he endeavors to minister to his flock in the midst of a very sick world. He believes sincerely that if a preacher goes to see his people throughout the week, they will come to the church to hear him on Sunday.— ***H. S. Coffey***

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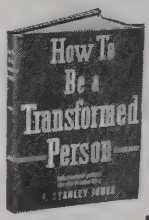

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TERTULLIAN: TREATISES ON MARRIAGE AND REMARRIAGE, *by William P. Le Saint, trans. Newman Press, 196 pp., $3.*

This volume consists of three treatises on marriage not generally included among Tertullian's major compositions. This is another volume in the valuable Ancient Christian Writer's Series. Others have been reviewed in THE PASTOR as they have appeared. This series has the Roman Catholic approval. The Tertullian treatises are translated and annotated by the professor of Theology in West Baden College of Indiana.

FAITH MUST BE LIVED, *by Harry Milton Taylor. Harper & Bros., 188 pp., $2.50.*

This volume by the pastor of Calvary Methodist Church, East Orange, N. J. is subtitled "Prescriptions in Christian Psychology." There are helpful and suggestive discussions of problems such as tension, fear, pain, and guilt. There are however oversimplifications at many points. One of his prescriptions: "When pain strikes, however costly the effort, let us live by the maxim: 'Every pain can be made good.' "

PRAYERS FOR STUDENTS, *by John W. Doberstein. Muhlenberg Press, 117 pp., 75 cents.*

This is a fine collection that will be helpful to many persons in addition to students.

LET GO AND LET GOD, *by Albert E. Cliffe. Prentice-Hall, Inc., 176 pp., $2.50.*

Here is a Canadian layman's statement of his unqualified faith in God. The author is a scientist and a member of the Episcopal Church. He tells how faith in God can affect the life of any person.

PRINCIPLES OF CHURCH USHERING, *Church Ushers Association, 46 pp., 25 cents.*

A booklet compiled from notes prepared by members of the Church Ushers Association of New York. It deals with the individual duties of an usher, administration, and special pr lems. It is the most complete disc sion we have seen.

THE BIBLE, *James Moffatt, Harper & Bros., 1528 pp., $*

This is a twenty-fifth annivers edition of the Moffatt Translati which has contributed much to modern reader of the Bible. This tion includes a short concordance a 14 maps of Bible lands.

MEN OF PROPHETIC FIRE, *Rolland Emerson Wolfe. B con Press, 316 pp., $3.50.*

Prepared especially for young p ple, this book gives the stories of se Old Testament prophets. It will quite useful; for it is based upon sou scholarship yet written in highly re able style.

JESUS AND THE HIDDEN BLE, *by Joseph Hayyim Kri sky. Philosophical Library, pp., $2.75.*

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THE GREATER CHURCH, *Edwin P. Booth. Beacon Pre 51 pp., $1.75.*

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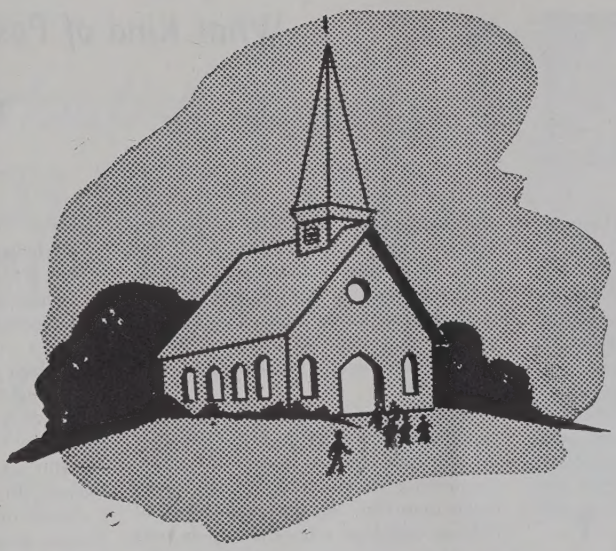
NEWER ETHICAL PROBLE IN MEDICINE & SURGER *by Bernard J. Ficarra. Ne man Press, 168 pp., $3.75.*

Bearing the official stamp of appro of the Roman Catholic Church, t book deals with such problems as ab tion, sterilization, euthanasia, autops and socialized medicine.

YOU CAN WIN OTHERS, *Orville S. Walters. Light Life Press, 82 pp., $1.*

An excellent brief manual of p sonal evangelism prepared especia to help young people in working w individuals.



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monday morning

What Kind of Pastor?

By FRANKLIN C. HUBBAR

(The author is pastor of Danbury Methodist Charge, Danbury, N. C.)

I HOPE no one will accuse me of being disillusioned. I am not a victim of blighted hopes. In fact, I am quite content being a Methodist minister. I have a lovely rural charge. My congregation and I get along pretty well. If I did not like my calling I would find another. I've done that in the past and though my hair is gray and my eyes are not quite as good as they were in my younger days and my bones creak occasionally when I get out of my chair, yet I believe I could find a good paying position if I were interested. My reason for becoming a minister is a deep sense of the call of God. I believe that call is felt by the vast majority of ministers.

I have attended various annual and district conferences. I realize it is necessary, or at least I suppose such is the case, that occupants of "big" pulpits "hog the spotlight" at these meetings. No minor character is permitted to walk off with the show. These "stars" are paraded before ministers and laymen alike in much the same fashion as Hollywood stars with much the same fanfare. Photographers are present to take pictures, and reporters see to it that only the "important" names appear. Nothing is left to chance. The little fellow, successful though he may be in his small way, is relegated to the background. Nothing and nobody is permitted to overshadow Brother What'shisname, D.D., LL.D., "the distinguished and successful preacher of Hocum College."

While all of this acknowledgment of a man's success is in order, and has become an accepted routine, I seriously doubt its power for good in the ministry. Why? It places emphasis at the wrong point in the minds of the seminary students and young ministers. It says in effect, "Here, young men, is your example. Here is the successful preacher. He counts his congregation in the thousands and his offerings in the tens of thousands. Go ye and do likewise." It is unfair to these young men, for they are not "Brother What'shisname" and never can be. It is the ministry out of focus.

Yet these young men, thus impressed and led astray, start out to be "go-getters." They count success not in the terms of service to their congregations, in the number of conversions, in contacts with suffering souls, but in what manner they can be advanced to the next higher level of salary and how quickly.

They try to impress their district superintendents and bishop that they are "up and coming"; that they have "something on the ball." They spend much time studying the mannerisms of the successful preacher; they pore over the books of sermons published under his name and at times use them to the point of plagiarism. They work tirelessly with new programs, joining clubs and lodges. They're going to be known as a "man's man" or bust. The tragedy of it, in all too many cases, is that they do just that.

Their small rural charge becomes to them a mere stepping stone to something bigger and better. They're always on the watch for the next advance. They become back-slappers, hand-shakers, apple-polishers and, all too often, boot-lickers.

It isn't entirely the young minister's fault. He is encouraged in the tactics outlined by some of his well-intentioned brothers. How often all of us have heard the comment, made it ourselves in fact, "People don't care for the truth. They resent hearing the full gospel. All they come to church for is to keep their membership in good standing. All they want is someone to baptize their children, marry them, bury them." I do not believe that is the truth at all. I have never yet seen a congregation which will not rise to a higher spiritual level if it has a spiritual leader; one who has his eye on the Bible rather than on the column, "Total paid Minister and Associate."

However, there are two causes for this effect:

Quite often laymen themselves are to blame for the condition. They compliment a preacher on his sermons when they should tear them apart. They encourage the minister in his idea of his own worth by voicing their fears that he will not be returned to them another year (and they hope he won't be). They remark, "We want you to return another year but we can't raise your salary. You deserve more and so if y can better yourself we won't stand your way."

There isn't a charge in all Methodis that could not pay a better salary, fu nish a parsonage in keeping with t standard of the average member of t congregation if it wanted to. I ha been a layman for too long a time n to know the truth of that statement.

But let a minister suggest improv ments to the physical condition of church or parsonage, and all too oft there arises the old groan, "He thin he's too good for us. We'd better get minister who isn't so particular."

Or take the reluctance of the avera church member in supporting t church without literally being driv to it. Anything and everything can ha priority on his pocketbook before t church. New cars, new houses, ne clothes, new washing machines, b "for goodness sake, why is th preacher always asking for money? can't get in my pew before a collecti plate is stuck in front of my nose!"

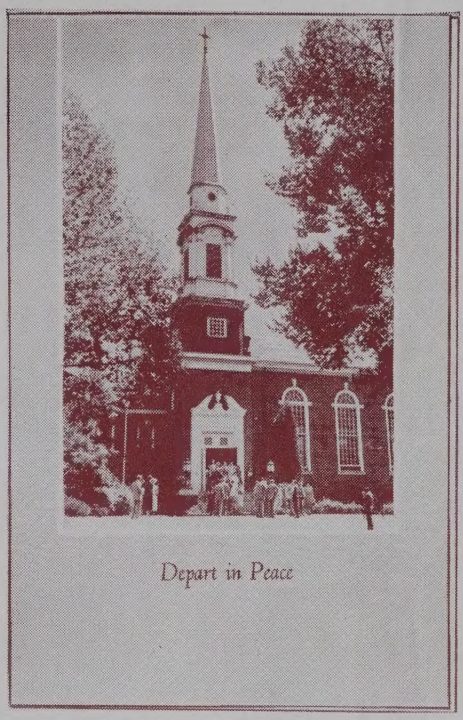
Well, perhaps the church is to blan there. The church needs money to do i work on both the community and t world level, and we ministers, knowin of these needs better than the avera church member, must make an appe in order to arouse a more or less i different congregation. I agree th these appeals have their place, but also recognize that they are often ma at the expense of the spiritual messag

I thoroughly believe that every mi ister should receive a salary which wi permit him to live on the social stan ard expected of him and this witho a hand-to-mouth existence. If he h to beg for his salary, he has but litt time left for cultivating the spiritual lif

I believe it is time for the church an the laity to do a little soul searchin Until they do I see little hope for t pastoral heart to be softened, the co passionate spirit warmed. Your minist set out with high ideals, an eager hea and a spirit consecrated to the servi of his Lord. If some of these things ha fallen by the wayside, don't alway blame the minister. Go into your ow closets. You, the church and you, t lay members, receive the sort of pasto you yourselves have developed.

The Methodist Weekly CHURCH BULLETIN SERVICE

Links your home church with the whole church



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What Is Education?

Loyalty oaths have sharpened the contention that a college must speak its convictions. There was a day in our American life when a man was deemed innocent until proved guilty, but now he is guilty unless he proves himself innocent. . . . Did not Hitler use the device of loyalty oaths? A justifiable sternness toward communists does not require us to coddle fascists. Will someone say that this area of conviction is not the task of education? That is what the German professors said. The issue admittedly raises again the question, What *is* education? Whatever it is, it will be conducted in some faith, if only in the covert faith of scientism—that man is a creature to be fed on facts. Why not in a worthy faith? One faith has stood the test: "Thou shalt love the Lord thy God . . . and . . . thy neighbor as thyself."

—George A. Buttrick, in *Faith and Education* (Abingdon-Cokesbury Press)

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